DOCUMENT RESUME

ED 258 739 RC 015 246

TITLE Committee on Tolerance and Understanding. Final Report.
INSTITUTION Alberta Dept. of Education, Edmonton.
PUB DATE Dec 84
NOTE 249p.; Prepared by the Minister's Committee on Tolerence and Understanding.
PUB TYPE Reports - Descriptive (141)

EDRS PRICE MF01/PC10 Plus Postage.
DESCRIPTORS *American Indian Education; Canada Natives; *Curriculum Evaluation; Elementary Secondary Education; Foreign Countries; Minority Groups; *Multicultural Education; Policy Formation; *Private Education; *Public Education; *Public Opinion; Textbook Bias
IDENTIFIERS *Alberta

ABSTRACT

Recommendations affecting the various aspects of public and private education in Alberta, Canada, and a summary of the events which led to the recommendations, are contained in this final report assembled by the Committee on Tolerance and Understanding. After a description of the need for public input, the brochures, personal letters, public hearings, responses to four discussion papers, and other processes used to gather information are discussed. The committee's six principles are described, and the responses and recommendations elicited by four discussion papers are summarized. The public education section proposes a new conceptual model for the teaching profession and discusses the six principles in the context of public education. The private education section proposes a curriculum audit to determine the minority tolerance of its resources. The Native education section discusses failures and successes in terms of the committee's six principles, recommending a major restructuring of Native education programs. The intercultural education section discusses special needs, recommending policy implementation. A complete summary of recommendations from the report follows a recommendation that Alberta establish a permanent Standing Committee on Tolerance and Understanding. Appendices include a list of individuals and organizations who made submissions to the committee, and a copy of an information-gathering brochure. (PM)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

RC

COMMITTEE ON TOLERANCE AND UNDERSTANDING

ED258739

MAY 1985
RECEIVED
ERIC/CRESS

FINAL REPORT

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Shirley Wolodko

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☑ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

- Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

RC015246

COMMITTEE ON TOLERANCE AND UNDERSTANDING

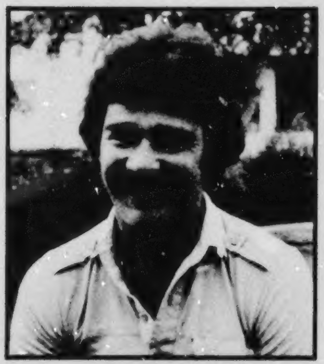
FINAL REPORT

December, 1984

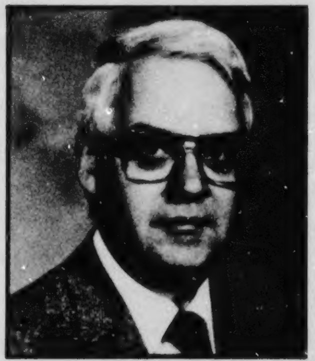
Committee on Tolerance and Understanding

Ron Ghitter
Chairman

Marlene Antonio

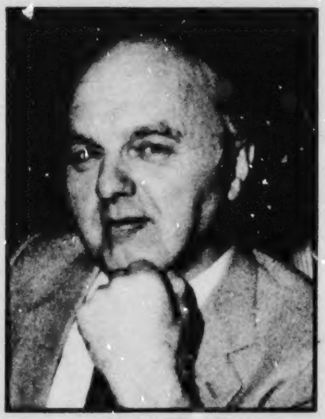


Lee Bussard



Mel Fenske

Yolande Gagnon

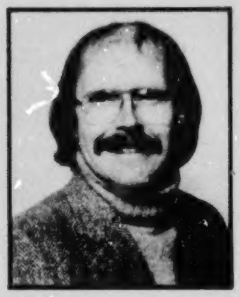


Ralph Himsl

Dorothy Hutton

".... tolerance and understanding cannot be dealt with in isolation, but are the threads that must be interwoven within the full fabric of public education in the Province of Alberta."

Susan Holt
Executive Assistant



Ken Low
Research Consultant

Lee Phipps

Raffath Sayeed

Ron Scrimshaw

Alice Jean Smistad

Rita Thompson

INDEX

Page

LETTER TO THE MINISTER OF EDUCATION 1

Section I

PURPOSE OF THE COMMITTEE 7

- Process 9
- Public Hearings and Tours 11
- Brochure 14
- Correspondence 14
- Curriculum Review 15
- Discussion Papers 15

Section II

PRINCIPLES OF THE COMMITTEE 16

Section III

PUBLIC EDUCATION

- Preamble 18
- Professionalism 24
  - Proposed Conceptual Model for Teaching Profession Act 27
  - New Model and its Implications 29
  - Recommendations 31
- Principle #1 - "Respect for Diversity" 32
  - Recommendations 45
- Principle #2 - "Parental Involvement" 47
  - Recommendations 52

Principle #3 - "Right of the Child" 54
    Children as Participants and Stakeholders 54
    Sexism and Stereotyping 54
    Philosophy and Focus 57
        Recommendations 59
    Exceptional Children 60
        Recommendations 66
    Curriculum Audit 68
        Recommendations 75

Principle #4 - "The Mission of Education" 77
    The Teacher 78
    Evaluation of Teaching 82
    Principal as Educational Leader 85
    Recommendations 86

Principle #5 - "Flexibility and Strength of Public Schools" 87
    Libraries 95
    Recommendations 97

Principle #6 - "Shared Experiences" 98
    Recommendations 103

Section IV

PRIVATE EDUCATION

Overview 104
Curriculum Audit 111
Conclusions 114
Recommendations 115

Section V

NATIVE EDUCATION

Preamble 116

Overview of Native Education 119

Respect for Diversity 120

Parental Involvement 123

Right of the Child 126

Mission of Education 129

Role of Public Education 131

Shared Experiences 133

Achievements and New Directions 135

Responsibilities 144

Recommendations 151

Section VI

INTERCULTURAL EDUCATION

Preamble 155

Cultural Diversity and the Role of Education 159

Intercultural Education 166

Teacher Training 167

Language Instruction 172

Curriculum 174

Special Initiatives 176

Community Resources 180

Intercultural Education and the Needs of Immigrants 183

Recommendations 187

Section VII

PERMANENT STANDING COMMITTEE OF MEMBERS OF THE LEGISLATURE ON TOLERANCE AND UNDERSTANDING 191

Section VIII

SUMMARY OF RECOMMENDATIONS 193

APPENDIX "A"

Submissions from Individuals and Organizations 211

APPENDIX "B"

Brochure: "Share Your Viewpoint" 225

December 15, 1984

THE HONOURABLE DAVID KING
Minister of Education
Legislature Building
EDMONTON, Alberta

Dear Mr. Minister:

On behalf of the members of the Committee on Tolerance and Understanding, I am honoured to submit our final report for your consideration.

Over the past eighteen months, the members of the Committee have participated in a remarkable undertaking.

In our extensive travels throughout Alberta, we have met with thousands of Albertans who were anxious to share with us their particular perspectives on tolerance and understanding within our education system and our society generally.

At our public hearings, in the schools, places of worship, community meeting places of Alberta and elsewhere, we experienced on a first-hand basis the dedication of Albertans to the enrichment of our education system, and to the creation of a society which is fair, just and responsive to the needs of all Albertans.

The issues that we are dealing with in this report are sensitive; they are often philosophical, and they often touch a raw nerve, and can easily become emotional.

The issues that we are dealing with strike at the very heart of the manner in which we conduct our education system throughout this Province.

May I stress at the outset that our experiences have been positive and fulfilling. In community after community we experienced evidence of the daily conduct of Albertans which stand as beautiful examples of humanity in action.

We have met with dedicated professional teachers, administrators and trustees. We have met with individuals who unselfishly volunteer their time to work with disabled people, build bridges of understanding with Native people, help new immigrants find a place in our society and work in special programs within our schools.

In so many varied ways, Albertans have shown us that they are compassionate and caring for others.

They make us all proud to be Albertans.

That is not to say that we have not experienced, on the fringes of Alberta society, examples of injustice, intolerance and tension.

This is not unique to Alberta, but unfortunately can be found in any society.

We have met with those who, on a daily basis, face the indignity of prejudice and discrimination.

We have met with those who, whether they realize it or not, display racist, prejudicial and bigoted attitudes that cause great harm to innocent individuals. The history of Canada and this province is spotted with events which should stand as examples to all of us of the dangers of intolerance and prejudice, and a warning that we must not be smug or self-righteous in dealing with the freedoms which are now enshrined in our Constitution.

There is clearly much to be done.

Tolerance, understanding, and respect for others cannot be achieved by resorting to stringent enforcement measures, penalties and jail sentences.

Tolerance, understanding, and respect for others occur when people learn to cherish, comprehend and enjoy each others' similarities and differences.

11

Tolerance means a respectful attitude to others and to their inherently human right to hold opposing viewpoints even though one may not agree with those viewpoints.

Intolerance is not the disagreement of one person with another, but is the damning of one person or group by another and the intent to subject that person or group to suffering.

In order to further enhance our sense of tolerance, understanding and respect for others, it is clear that the education system can only do so much to fulfill our aspirations.

The family, the social and spiritual communities and the workplace all have vital roles to play.

However, the role of the school is immensely important in assisting our children to become more understanding and aware of the basic concepts of tolerance, understanding and respect for all people, notwithstanding their origins or philosophical attitudes.

As is often the case in a democratic society, shocking revelations can become the catalyst from which flow a myriad of positive responses.

I sense that since the exposure of Mr. Keegstra's teachings, Albertans have responded in many different, positive ways which will prove, in the long run, to be of immense benefit.

Some of the issues raised by Albertans at our public hearings and reflected in the four discussion papers issued by this Committee have already been acted upon, and illustrate the flexibility built into our society to respond to negative experiences.

The test of a strong democracy is its ability to meet such challenges, learn from them, and develop new policies in response.

In a number of ways we have seen exciting progress over the past number of months, a few examples being as follows:

1. We are heartened by your recent announcement, following our discussion paper on Native Education, that Alberta Education has developed a proposed action plan in Native Education, and has already, even in advance of this final report, formed a Native education project team whose mandate is to develop a provincial Native education policy and to coordinate the development of appropriate educational materials and resources suitable for use by both Native and non-Native children.

2. We have noticed an increased awareness of many educational issues relating to the area of tolerance and understanding. The citizens of Alberta have become more "sensitized" to such issues, and the public debate that has been generated has been useful and instructive.

3. We have noted that private schools are placing increasing emphasis on the contents of their curricula and the enhancement of their educational programs, and we have noted the recent actions of Alberta Education in taking steps to ensure that all children in Alberta receive an education of acceptable standards.

4. We have noted actions taken by the Alberta Teachers' Association to consider revising their Code of Ethics to emphasize the relationship of the teacher to the child, rather than the collegial provisions which now highlight the Code of Ethics.

5. We note that many school boards are, of their own volition, re-examining their policies and procedures to incorporate new concepts of tolerance and respect for others.

6. We note particularly the start of the building of cooperative relationships between the major stakeholders in education, including the Alberta Teachers' Association and the Alberta School Trustees' Associatio

7. And lastly, we recognize that the term tolerance and understanding is now becoming part of the vernacular in the Province of Alberta.

If, in some small part, the deliberations of the Committee on Tolerance and Understanding have encouraged the debate, causing Albertans to constructively re-examine our institutions, our procedures and ourselves, that alone is reason enough for the work of the Committee.

The many recommendations that are contained in this report did not originate in the minds of the members of the Committee, but are a reflection of the many submissions made to the Committee by Albertans who came to us, taught us, and led us to the conclusions that we submit to you this date.

With new insights gained from greater tolerance, our understanding of humanity as a whole will be greatly enhanced.

One of the overall recommendations contained in this report relates to the creation of a permanent standing committee of the members of the Legislature of the Province of Alberta on Tolerance and Understanding, to maintain ongoing communications, consultations and cooperation with individuals, groups and organizations throughout the province with respect to fostering tolerance and understanding and respect for others. It is contemplated that this legislative committee, by conducting regular public hearings throughout Alberta, would provide Albertans with an important channel of communication directly to the legislators in the Assembly, who are ultimately responsible for ensuring that government statutes, regulations and policies keep pace with the rapid social change being experienced by Albertans.

This report is submitted on behalf of the Committee, with the hope that it will be of assistance to you in the fulfillment of your most challenging task: ensuring that public education in Alberta is strong, effective, responsible and consistent with the basic principles of our open democracy. It is essential that all our children learn why our Canadian way of life is so very special, that they respect diversity without losing sight of the humanity which we all share, and that they possess the competence and skills necessary to participate in the continuing development of our dynamic and energetic society.

On a personal note, may I say to you that the individual members of the Committee on Tolerance and Understanding are to be commended for having dedicated themselves to this task with the utmost sincerity and commitment. I am proud to have been associated with each of them and I congratulate you for your selection of such a talented group of Albertans.

I would be remiss if I did not publicly express my appreciation to Susan Holt, our Executive Assistant, and Ken Low, our research consultant, whose assistance to the Committee was of an exceptionally high calibre, and whose special talents and sense of commitment were, I know, greatly appreciated by all of the members of the Committee.

And lastly, may I extend to you, Mr. Minister, my personal appreciation for your counsel, and your commitment to our work.

Respectfully submitted,

Ron Ghitter

RON GHITTER
Chairman

Section I

PURPOSE OF COMMITTEE

The Committee on Tolerance and Understanding was established on June 27, 1983 as a key component of the Government of Alberta's plan of action to encourage greater tolerance and respect for others in Alberta schools. The plan of action was initiated in response to the Government of Alberta's deep concern that a certified teacher in one of our public schools had been able to transmit, over an extended period of time, views that were clearly racially and religiously prejudiced.

The ramifications of that above incident included the tarnishing of Alberta's image on both a national and an international basis, as well as a serious eroding of public confidence in our educational system. The concerns voiced in regard to the one incident grew to encompass such diverse issues as the effectiveness of administration, professional qualifications for teachers, adequacy of curriculum and the role of the parents in their child's education.

The Premier of Alberta provided the Minister of Education with specific directions:

> "...to have a special review undertaken forthwith of our curriculum to ascertain if there are any practical changes which could be made that would foster greater tolerance and respect for minority groups in our society";
>
> "...to bring forward a series of recommendations or options with a view to establish new procedures in our schools and to provide better communication with our parents to reduce, if not eliminate, the possible recurrence of such offensive events."

In order to carry out those directives, the Minister appointed a Consultative Committee on Tolerance and Understanding. Thus a broad cross-section of Albertans with expertise and experience in many fields was brought together to work on an educational issue of importance to all Albertans.

The membership of the Committee is as follows:

Chairman:

Ron Ghitter, Q.C.
Calgary

Members:

Marlene Antonio
Calgary, Chairman, Alberta Human Rights Commission
President, Canadian Association of Statutory
Human Rights Agencies

Lee Bussard
Wetaskiwin, Businessman

Mel Fenske
Edmonton, Assistant Deputy Minister, Alberta Education

Yolande Gagnon
Calgary, School Trustee
Chairman Calgary Catholic Board of Education
President, Alberta Catholic School Trustees' Association

Ralph Himsl
Lethbridge, Superintendent of Schools, Lethbridge
Catholic School District

Dorothy Hutton
Edmonton, Primary School Teacher

Lee Phipps
Edmonton
Principal, Strathcona Composite High School, Edmonton

Raffath Sayeed
Lloydminster, Physician

Ron Scrimshaw
Calgary, Manager, Native Affairs,
NOVA, an ALBERTA CORPORATION

Alice Jean Smistad
Calgary, Secretary, Alberta Cultural Heritage Council

Rita Thompson
Olds, Businesswoman

Henry Woo
Sherwood Park, M.L.A.
(Mr. Woo was unable to participate in the deliberations of the Committee, due to other commitments.)

The mandate of the Committee is:

1. to review and suggest to the Minister of Education ways of fostering, in the school system, greater tolerance and respect for human rights, fundamental freedoms, and the dignity and worth of all individuals;

17

2. to review activities planned by the Department of Education (including the Curriculum Policy Committee and the Board of Teacher Education and Certification), to provide advice on the adequacy of planned activities and subsequently to review and provide advice on the outcome of such activities;

3. to consult with the Minister as he may require, respecting any of the issues pertinent to the role of the Committee;

4. to perform other such relevant tasks as may be assigned by the Minister;

5. to supervise the curriculum review by Alberta Education in conducting an audit of the programs of studies, curriculum guides, textbooks and other learning resources approved for use by Alberta schools in order to:

    - determine the adequacy of the ways in which tolerance, understanding and respect for minority groups and individuals are addressed and fostered;
    - identify specific areas where changes are required;
    - recommend appropriate follow-up action to be taken.

The mandate of the Committee is to be completed by December 1, 1984, and interim reports will be presented to the Minister.

PROCESS

Given the circumstances at the time of the Committee's inception and the public mood, our first task was to build bridges to the interest groups in the Province. Without their confidences, concerns and ideas it was quickly determined that the Committee would be missing a vital ingredient for success: public input. The barriers to communications had to be removed. The public mood was a unique blend of optimism that the government had finally acted...

> "We believe the task you have undertaken is essential and long overdue and look forward to hearing of your recommendations. Such recommendations will however have little effect unless there is sufficient reactive and proactive legislation and organizational muscle to carry through the will of society."
>
> Rt. Reverend E. Kent Clark, Bishop
> Anglican Church of Canada

regret at its reason for being...

> "It is regrettable that the establishment of your Committee became necessary in large part as a result of the reappearance of overt anti-Semitism in Alberta. Nonetheless it is heartening to see that the problems of racism and conversely the spirit of multiculturalism in Alberta are again being addressed."
>
> The Jewish Federation of Edmonton

and skepticism at the vehicle it had put in place to achieve the goal...

> "The Board of Education of the County of Mountainview takes exception to and finds intolerable Government appointed task forces.... We view the Committee on Tolerance and Understanding as an outside group, endeavouring to force its, or the Government's, priorities on us. We believe this to be discrimination and intolerance."
>
> County of Mountainview Board of Education

It was determined that it was vital to put in place a communications program and undertake public hearings across the Province. Without public involvement, there would be no means to measure the commitment of Albertans to achieving the objectives of a tolerant and understanding society. Given the response to the invitation to participate and the compassion and conviction with which Albertans presented their viewpoints, it was clear that they welcomed the opportunity.

> "Quite often we hear about 'the bright side of a dark picture', or in others of the 'silver lining in the dark cloud'. Anyhow, we as a visible minority feel quite indebted to the Gov't of Alberta viz Hon. Dave King Minister for the appointment of this Special Committee."
>
> Central Alberta Indo Canadian Association,
> Red Deer

> "On behalf of the deaf community in Alberta, we would like to express our appreciation in being given the rare opportunity to air our views."
>
> Alberta Association for the Deaf

> "The Lakeland Board of Education is indeed very pleased ...and that it also established the means to communicate to the Minister of Education what the people of Alberta feel and have come to expect in this regard."

In order to reach Albertans, an information-gathering program was launched. Through personal letters, brochures and discussion papers, Albertans were asked to contribute from their personal and professional viewpoints. The campaign was reinforced by personal telephone calls to resource people and community leaders, as well as the members accepting speaking engagements across the Province. The Chairman alone spoke to fifty groups, ranging from teachers to service clubs to school trustees. The message was simple. The public was invited to share with us its viewpoints on how attitudes of prejudice and discrimination can be eliminated in our society, and was asked for input on ways to ensure that our children are taught in an environment where all individuals are treated with respect and dignity. The response was overwhelming as Albertans used a number of communication channels to reach the Committee.

PUBLIC HEARINGS AND TOURS

As expected, Albertans wanted to participate and share their viewpoints. By demonstrating their professional and public commitment and sharing firsthand their positive and negative experiences, Albertans took us on an emotional roller coaster ride which had a deep and lasting impact. The trials and tribulations faced by one group were often the same as those faced by another, totally distinct, group. The faces, places and specific complaints were different, but the concerns they shared all related to the need to build individual self-esteem and the ability of society to accept differences. We were challenged on many fronts to reconsider our mandate in light of its total focus on the educational system and take a more global perspective.

> "We urge the Government to consider a more holistic approach and to include in these endeavours all dimensions of our communities and our province."
>
> F.X. Boulet
> St. Paul

The submissions ran the gamut from pessimistic to optimistic, brief to lengthy, personal stories to academic dissertations. All responded to the challenge to:

- share positive and negative experiences
- identify examples of intolerance
- describe the merits of existing programs
- pinpoint any deficiencies that currently exist in the educational system
- identify any new initiatives including policies, procedures and programs.

While the general tone of the submissions was positive, there were grave concerns expressed regarding the impact of mounting attacks on the public education system:

> "It troubles me that there are some people out there giving education a bad name. They are blaspheming one of the finest treasures we as a nation have struggled to obtain. I can't stand by and see something I love experience such a negative image that our educational system does today."
>
> Dorothy Lipsit, Olds

A positive feature of the hearings was that they allowed those individuals and groups who were working to foster tolerance and understanding to describe policies and programs that they have initiated and share them with others. Examples can be found across the province, in communities large and small, of people who have launched programs on their own initiative relying only on moral and financial support of their friends, family and community.

We were often reminded that concerns relating to tolerance and understanding in our school system are not a new phenomenon, but have been looked at by concerned Albertans over a number of years:

> "No group of people is more aware of the dangers of this intolerance than are teachers who, by their very profession, present to many children their first formal attempts at socializing... the association that represents the collective will of the teachers has attempted since 1972, at least to provide some guidelines to teachers to help them recognize and correct problems associated with intolerance."
>
> Alberta Teachers' Association

A feature of the public hearings and tour itinerary was the opportunity in each community for Committee members to view programs of interest firsthand and meet with residents in their homes, schools, businesses and community centres. The Committee utilized its size to advantage and divided into teams. One team was assigned to public hearings and other teams to the tour. Membership on the teams was rotated on a daily basis and debriefings followed each round of hearings and tours, allowing Committee members to share experiences. The combination of public hearings and tours allowed the Committee to enjoy many advantages.

The public hearings focused local attention on the issues and encouraged public participation, while the tour provided the opportunity to have personal contact on an informal basis. The demands of the public hearings and tours were offset by the warm reception extended to Committee members and staff.

Each community welcomed the opportunity to participate and the resources of many individuals and organizations were made available to assist the Committee.

Without such assistance, the Committee would not have had the opportunity to visit Hutterite colonies or Native Friendship Centres, watch police officers on their beats or teachers in their classrooms, talk to parents in their homes, teenagers in their schools, or share special moments with disabled students. It was an exhilarating experience which gave Committee members tremendous resources upon which to draw.

A complete list of all submissions received by the Committee is found in Appendix "A". The submissions are listed alphabetically and a description of the type of submission received is provided.

BROCHURE

A brochure entitled "Share Your Viewpoint" was prepared, and 5,000 were distributed throughout Alberta to invite input from Albertans. The brochure was designed to serve two purposes, namely to provide information on the mandate and membership of the Committee and to provide Albertans with additional opportunity for input to the Committee. The questions asked by the Committee in the brochure are attached as Appendix "B" to this Report.

CORRESPONDENCE

In September of 1983, a personalized letter from the Chairman was sent to over 3,000 individuals, groups and organizations. The list was compiled with the assistance of Alberta Culture and Alberta Education and through identification of interest groups in communities. To follow up, targeted mailings were sent out on a regional basis before each of the public hearings advising of specific details regarding times and dates.

The personal invitation served to introduce the Committee to many key leaders in the religious, ethnic and educational communities who took the initiative to encourage participation by their employees and members.

The Committee received many letters from members of the public and each has been treated as a formal submission, copies being distributed to all members. Many chose to write rather than appear at a public hearing, and the letters reflect the impact this exercise had on individual Albertans and their desire to have input.

> "Thank you for the opportunity to express my views. I am a grade 8 student."
>
> Kirby Peterson, Bonanza

> "I am a mother with seven children aged 18 months to 11 years. I am writing this article because I am a mother. My only qualification is that I am a parent."
>
> A. Battig, Debolt

CURRICULUM REVIEW

One of the mandates of the Committee was to supervise the curriculum review of Alberta Education in conducting the audit of programs of studies, curriculum guides, textbooks and other learning resources. In close cooperation with Alberta Education, the Committee assisted in the preparation of the criteria and participated in an ongoing review of the work of the Curriculum Audit Committee. The details of the curriculum review, the findings and recommendations resulting therefrom can be found in the section entitled "Public Education" contained in this Report.

In addition, the Committee was responsible for having an audit of the curricula in private schools initiated. It was discovered in the course of the public hearings that certain curricula in use in approved private schools had never been evaluated by Alberta Education. The details of this curriculum review and the findings resulting therefrom can be found in the section entitled "Private Education" contained in this report.

DISCUSSION PAPERS

Following the completion of the public hearings, the Committee completed and distributed four discussion papers on the subjects "Private Education", "Native Education", "Public Education" and "Intercultural Education". The public was invited to participate in the consideration of the draft recommendations contained in the discussion papers. These discussion papers, released in May, June, September and October, 1984 respectively, generated considerable discussion and input, and again assisted the Committee in the consideration of their viewpoints and recommendations which are included in this Report.

Section II

PRINCIPLES OF THE COMMITTEE

It is both heartening and humbling that during the search for solutions to the contemporary problems we were addressing, we were led to the same basic principles of social conduct that have been expressed in one way or another by thoughtful people throughout recorded history.

We cannot claim to have been guided by these principles at the start of our deliberations. Their presence and significance were discovered by listening to thoughtful Albertans, by probing, and by discussion, in a process that resembled a search for the foundation and supporting walls of a sturdy building for which we had no plans.

Thus we were led by our contacts with the people of Alberta to formulate six principles that serve as the supporting structure for our analyses and recommendations.

There are times that these principles may overlap; there are times that these principles may be somewhat in conflict; however, that is natural when one considers the continual striving for balance that is inherent within the tensions that ebb and flow within a democratic society.

The six principles of the Committee on Tolerance and Understanding are as follows:

1. Alberta is an open democratic society. One of the pillars of our strength is our commitment to permit and to encourage, if needed, the development of the diverse cultures, religions and philosophies that we embody into a vibrant, energetic and respectful society. In an open democracy, choices must not be denied by government edict unless they run clearly contrary to the overall public harmony.
2. It is the obligation of parents to ensure that the best education is available for their children.

3. It is the duty of society to provide maximum educational opportunities for its children and it is the right of the child to receive a compulsory education of no less than minimum acceptable standards.

4. The basic mission of education is to instill in our children:

- a sense of self-esteem
- an ability to recognize and pursue personal excellence to the extent of each child's potential
- a desire to seek truth in all factual aspects of life
- the ability to develop critical thinking skills characterized by values based on openness, inquiry, imagination, original ideas, dissent, rational thinking, creativity and independence
- the appreciation of our democratic traditions, symbolized by an attitude of tolerance, understanding and respect for others
- an attitude of creative citizenship characterized by a sense of responsibility that must flow back from each citizen to society.

5. The public education system, which includes separate schools, is the prime vehicle by which Alberta society meets its duty to its children in the endeavour to achieve basic goals of education. Wherever possible, the public education system must be strengthened and society must not permit it to become unnecessarily weakened, eroded or fragmented. Financial priorities must be given to the assistance of teachers, school boards, their administrations and libraries, in order that they may fulfill their responsibility of educating our children. School boards, as a matter of policy, must provide maximum educational opportunities for all students resident in their jurisdictions.

6. In order to enhance tolerance and understanding and respect for each individual within the ever-changing mosaic that is so characteristic of Alberta, we must, wherever possible, encourage shared experiences among the diverse population in our schools.

Section III
PUBLIC EDUCATION

Preamble

The Committee on Tolerance and Understanding was appointed as one of a number of government-initiated reactions to the general concerns and embarrassment of Albertans to the actions of James Keegstra, a teacher in the public school system who expounded theories to his students which were anti-Semitic and contrary to historical fact.

It is not the mandate of the Committee to inquire into the specifics of what has become known as the "Keegstra Affair", other than to learn from it, and to examine ways by which our educational system in Alberta can better foster tolerance and understanding, and thereby ensure that similar situations will not occur, or if they do, they will be quickly identified and remedied.

During the course of the Committee's extensive public hearings throughout Alberta, the members were frequently referred to the Keegstra affair as an example raising many fundamental issues in public education in Alberta today.

Important questions were presented by Albertans to the Committee which included:

1. Recognizing that our children are most precious, are there ways and means by which we can ensure that a teacher, in stimulating the minds of children within a classroom atmosphere which encourages the free flow of information and discussion, does not abuse such freedom by indoctrinating prejudicial attitudes in the children based on the distortion of historical data and unfounded theories?

2. What processes should be adopted in order that teachers lacking in competence and/or failing in performance are appropriately identified, assisted, counselled, disciplined and if necessary, dismissed in a fair but expeditious manner?

3. What is the role of the principal, the local school board, and the local school superintendent in evaluating and overseeing the teaching in the schools?

4. What processes should be adopted so that the curriculum used in our schools does not contain prejudicial materials which tend to stereotype individuals or groups based on their sex, racial/ethnic or religious backgrounds or those with special needs?

5. What processes should be adopted in order that parents will feel free to react to situations that occur in a school which, in their view, are undesirable?

Briefs were also presented to the Committee which questioned the capability, flexibility, curriculum, accountability, and overall performance of the public school system and private schools throughout Alberta.

It became patently clear to the members of the Committee that tolerance and understanding cannot be dealt with in isolation, but are the threads that must be interwoven within the full fabric of public education in the Province of Alberta.

The Committee takes the position that a strong and open public educational system is the best armor against unacceptable intolerance, lack of understanding, discrimination and stereotyping. We must therefore continue to make every effort to build public education in Alberta so that it is flexible, attracting the support of Albertans, capable of meeting the diverse expectations of Albertans and, above all, capable of preparing young Albertans to face the challenges of the 21st century.

Many of the recommendations of the Committee are designed to strengthen the public educational system. By increasing the confidence in the system, we can increase its capability of creating an atmosphere in all schools that encourages the development of critical thinking skills, characterized by values based on openness, inquiry, honesty, integrity, manners, imagination, scepticism, originality, reasoned dissent, rational thinking, authenticity, esteem of self, independence and tolerance and respect for all others who hold views different than their own.

The unending search for truth and excellence is essential in the maintenance of our democratic institutions and the ultimate protection of minority groups.

One of the lessons of history is that repression of minority groups can most readily be found in societies where the educational system is taken over by authoritarian power structures which impose rigid philosophies and closed attitudes upon the educational system.

This is not the case in the Province of Alberta, where extensive statments have been made by our legislators, school board trustees, teachers and school boards which stand as testimony to a widespread commitment of all of them to the enhancement of tolerance and understanding in our educational system.

The challenge is to translate these statements of ideals into practice on a day to day basis within our school system.

Some Albertans are of the view that the public education system does not adequately prepare our children academically or otherwise to be able to contend with the many demands of our pluralistic society. The same concerns have been expressed to the Committee in relation to the programs of our universities and colleges.

Whether or not this perception is correct, either wholly or in part, is debatable. However, there is a danger that the perception, in the minds of many, is becoming the reality.

Clearly corrective measures are necessary in some respects; however, we have found that the public education system has often been criticized without recognition of the positive and thoughtful developments that occur in our schools on a daily basis.

In Alberta, we enjoy a foundation of sound public education employing thousands of dedicated and talented professionals. We have every opportunity to continue to build a dynamic process that will ensure the best possible education for our children.

In order for our public educational system to function responsibly, the structural components and their relationships within the system must also be functioning properly. The major adult stakeholders in the field of public education - the Alberta Teachers' Association, the School Board Trustees, Alberta Education, and parents - must be continually engaged in dynamic and honourable discussions based on a high level of trust, confidence and accountability.

Sadly, these elements of trust, confidence and accountability are often found wanting among the major adult stakeholders in public education in Alberta. Each of these groups is fortunate to include dedicated parents and professionals of unquestionable integrity, whose desire is to create the finest public education system feasible for the children of Alberta.

Yet, due to their vested interests often centering around the adversarial encounters related to bargaining, welfare considerations, provincial policies and funding, a growing distrust of each other has arisen. This sometimes results in a lack of vision in the leadership, and a general resistance to change. The important sense of partnership among the major adult stakeholders is sometimes lacking.

Due to the inability of our major educational representatives to cooperate, issues that should be resolved are not, and ongoing consultations that should be a continuing creative source of ideas, programs and cooperation often fail.

An obvious example is the failure by the Alberta Teachers' Association, the Alberta School Trustees' Association and Alberta Education to agree upon a satisfactory model for a new Teaching Profession Act, the need for which is recognized and urged by each of these groups.

In the opinion of the Committee, it is fundamental to the success of the whole educational system in the Province of Alberta that basic structural changes occur in the relationship of the major adult stakeholders.

The time is now upon us to fulfill a new vision, a reconstructed partnership between government, educators, and the parents in Alberta which will create a truly professional status for teachers, and at the same time set standards of competency, performance and discipline, so that the teaching profession comes to enjoy the reputation it deserves in our society.

In this report, the Committee is presenting a proposed conceptual model for the Teaching Profession Act which it feels is reasonable and respectful of the concerns of all parties, and could act as a springboard for further discussions so that amendments to the Teaching Profession Act could be accomplished at the earliest possible date.

This model permits the creation of a Board of Teacher Standards, which would allow teachers to assume the major responsibility of certification, de-certification and overall discipline of its members. The model also includes the necessary safeguards to remedy many of the "gaps" in our public education system which were exposed by the "Keegstra affair".

In order to be fair in dealing with the problems occurring in public education, it is necessary that Albertans come to appreciate the very difficult responsibilities that we have placed upon the shoulders of teachers in our dynamic society.

The schoolroom is a very different place than it was in the days when parents in Alberta were children.

In addition to the daily responsibility of academic instruction of the students within the context of the knowledge explosion, teachers are also faced with the responsibilities of educating and caring for children not only from traditional and non-traditional families with a wide range of values, beliefs and lifestyles, but who may be disabled, gifted, emotionally disturbed, sexually and/or physically abused, and others who have a wide variety of needs.

In many classrooms in Alberta, the composition of the student body is a blend of children from different lands, cultures, languages and religions. Often teachers are untrained to deal with the cultural diversity within the schoolroom. We must recognize their difficulties and help them meet a very demanding and important challenge.

With renewed understanding and revised institutional structures that will permit progress, trust, confidence and accountability, the Committee is confident that the public education system will, if encouraged, permitted and adequately funded, be able to respond to the challenges of the future, and provide the education needed by our children in an atmosphere of tolerance, understanding and respect.

In the section entitled "Right of the Child" in this report will be found reference to the Curriculum Audit Report of the Department of Education, which examined the programs of studies, curriculum guides, textbooks and other learning resources approved for use by Alberta schools. The undertaking of this extensive and important review is a significant statement by the Government of the Province of Alberta of its commitment to ensure that the curriculum used in our school system is fair, just and relevant.

This report will endeavour to respond to the questions relating to public education raised by Albertans in communications with the Committee.

First we will deal with the need to set out clear lines of responsibility and accountability within a new Teaching Profession Act, in order to develop full professional status for teachers in the Province of Alberta.

Secondly, we will respond to questions relating to public education as raised by Albertans in communication with the Committee, in the context of six fundamental principles formulated by the Committee, referred to in Section II of this report.

Professionalism

While it is true that the teachers of Alberta have a Teachers' Profession Act, it is also true to say that the teaching profession in the Province of Alberta does not have a controlling voice in their own profession.

In Alberta today, the majority of professions are regarded by Government to be of sufficient credibility that they are permitted by legislation to be self-governing. The existence of such legislation for doctors, lawyers, engineers, architects, accountants, nurses, chiropractors, naturopaths and others, signifies the trust reposed in members of those professions to permit them by legislation to govern their own affairs and to discipline their membership.

Teachers do not enjoy such legislation.

Teachers are not permitted to set standards for certification and decertification of their members, and their powers of discipline are somewhat restricted by an ambiguous interplay of regulations within the Alberta Teachers' Association and Alberta Education.

Teaching as a profession is different from any other profession in that the service provided by teachers is compulsory and the students have little or no choice about who they choose to supply the service. This difference makes teaching a special case and precludes the level of autonomous self-government practiced in other professions. Education necessarily involves an ongoing partnership between government, professional educators and parents. As such, the body setting professional standards must provide representation for all the major adult stakeholder groups, while still granting teachers the responsibility of control through a majority voice in the governing body.

One of the public perceptions arising from the termination of employment of Mr. Keegstra by the Lacombe School Board was the opinion that the Alberta Teachers' Association was protecting one of its members, notwithstanding the "obvious" professional misconduct of the teacher. It is true that the system (including the A.T.A.) was slow to respond to the situation. But it is equally true that the convoluted and ambiguous procedures, poorly communicated, relative to the discipline, termination and de-certification of a teacher that presently exist in Alberta makes disciplinary and termination proceedings slow and unwieldy.

The Committee is of the view that it is time teachers have control of their own profession. It is time for teachers to assume the overall responsibility for the conduct, competency and performance of their membership.

In the opinion of the Committee, teachers are the best qualified and best able to have the major say in the professional development of their programs, the certification and de-certification of their membership, and the regulation of competency and ethics within the teaching profession.

In the view of the Committee, the impact of the following recommendations relating to professionalism will be meaningful in the following manner:

1. Teachers as individuals will have professional status, with the resultant enhancement of their own self-esteem and sense of self-worth within the community;

2. The teaching profession will be regarded as more than a union and be recognized as it should be, as a profession deeply concerned with the proper conduct of its members and the delivery of services to students;

3. The community will now know who is responsible for the discipline, certification and de-certification of teachers. If a "Keegstra" situation should unhappily arise again, government and community can look directly to a governing professional body for a response, rather than face the "passing of the buck" scenario that was perceived as an unsatisfactory response to the Keegstra affair.

During the past few months, members of the Committee on Tolerance and Understanding have met with representatives of the Alberta Teachers' Association and the Alberta School Trustees' Association in separate meetings. The purpose of these meetings has been to examine ways and means by which an acceptable model could be created so that the teaching profession could enjoy a major involvement in the governance of their profession, in full recognition of the major roles to be played by Alberta Education and the School Trustees.

The meetings were at times fruitful and held in an atmosphere of goodwill and frankness. There is no doubt as to the integrity and the dedication of the leaders of the Alberta Teachers' Association and the Alberta School Trustees' Association.

However, the Committee detected that these same educational leaders were overly concerned with their territorial position and failed to recognize the partnership arrangement that must be a vital component of any new Teaching Profession Act in the Province.

The Committee recommends a proposed conceptual model for a new Teaching Profession Act.

It is presented here in the hope that it will act as a springboard for further and meaningful discussion amongst the Alberta Teachers' Association, the Alberta School Trustees Association, and Alberta Education.

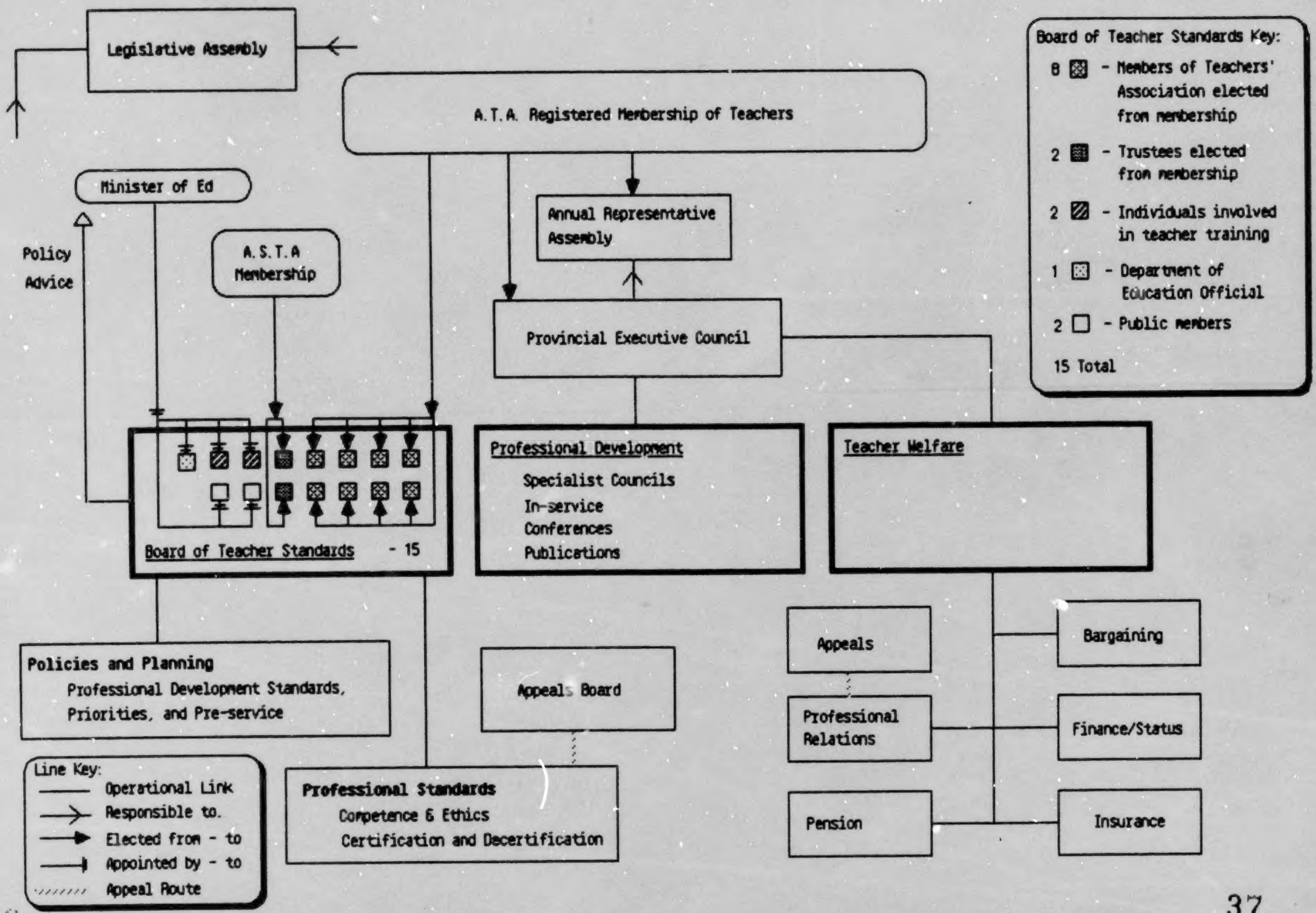
Proposed Conceptual Model for the Teaching Profession Act

The objective of the model for the new Teaching Profession Act is to achieve the following:

1. Provide a process for control of the teaching profession by teachers in partnership with the Alberta School Trustees Association and the Department of Education;

2. To set forward clear lines of responsibilities and action in matters dealing with professional standards (competence and ethics, certification and de-certification), policy and planning (professional development standards, priorities and preservice), and professional development (specialist councils, inservice, conference and publications).

Proposed Conceptual Model for the Teaching Profession


Legislative Assembly
A.T.A. Registered Membership of Teachers
Minister of Ed
Policy Advice
A.S.T.A Membership
Annual Representative Assembly
Provincial Executive Council
Board of Teacher Standards - 15
Professional Development
Specialist Councils
In-service
Conferences
Publications
Teacher Welfare
Policies and Planning
Professional Development Standards, Priorities, and Pre-service
Appeals Board
Professional Standards
Competence & Ethics
Certification and Decertification
Appeals
Professional Relations
Pension
Bargaining
Finance/Status
Insurance
Board of Teacher Standards Key:
8 - Members of Teachers' Association elected from membership
2 - Trustees elected from membership
2 - Individuals involved in teacher training
1 - Department of Education Official
2 - Public members
15 Total
Line Key:
Operational Link
Responsible to.
Elected from - to
Appointed by - to
Appeal Route

The key provision is the creation of a Board of Teacher Standards, the total composition of which would be fifteen composed as follows:

- eight elected from the membership of the Alberta Teachers' Association
- five appointees by the Minister of Education, two of whom must be individuals involved in teacher training, one of whom must be an official from Alberta Education, and two of whom must be representatives of the public at large
- two elected by the members of the Alberta School Trustees' Association

The following are recommended specifics relating to the operation of the Board of Teacher Standards:

1. the Board of Teacher Standards would operate autonomously in offices independent of the Alberta Teachers' Association, with its own staffing;

2. the costs attributable to the Board of Teacher Standards would be paid 8/15 by the Alberta Teachers' Association, 5/15 by the Government of the Province of Alberta and 2/15 by the Alberta School Trustees' Association;

3. the majority vote of the members of the Board of Teacher Standards would be sufficient in all decisions;

4. the Chairman of the Board of Teacher Standards would rotate on a yearly basis, from the Alberta Teachers' Association members to one of the other seven members;

5. the Board of Teacher Standards would prepare its operating regulations setting forth the manner by which it would operate on a day-to-day basis. These regulations would receive the approval of the Lieutenant Governor in Council;

6. an Appeals Board would be set up by the Board of Teacher Standards, of members who have not heard a complaint in first instance. The composition of the Appeals Board would be made up of an equal number of members and non-members of the Alberta Teachers' Association;

7. a member of the Alberta Teachers' Association appearing before the Board of Teacher Standards or the Appeals Board could not be represented by legal counsel appointed by the Alberta Teachers' Association;

8. any teacher, parent, school trustee or superintendent may, in confidentiality, in writing, submit a complaint to the Board of Teacher Standards, who will be charged to investigate or refer the matter to the proper authorities, such as the school principal, superintendent or school board involved.

9. the Board of Teacher Standards would act in an advisory capacity to the Minister of Education in matters relating to its functions in the areas of policies and planning and professional standards.

10. the Board of Teacher Standards would develop policies relating to the necessary preservice training, requisite certification standards required for the maintenance of certification as a teacher in the Province of Alberta.

The New Model and its Implications In Light of the Keegstra Affair

If this proposed model had been in place at the time of the disclosure of the teachings by Mr. Keegstra, the following process would have been available:

1. A teacher, parent, school trustee or superintendent could have, in confidence, reported the situation directly to the Board of Teacher Standards.

2. The Board of Teacher Standards, upon receiving the confidential complaint, in writing, would have been obliged to investigate the circumstances and if deemed appropriate, call a hearing. Mr. Keegstra would have been permitted to appear before the Board of Teacher Standards, with counsel (not appointed or paid for by the Alberta Teachers' Association) to state his case.

3. The Board of Teacher Standards could, following the hearing, do nothing, discipline Mr. Keegstra, or de-certify him.

4. Mr. Keegstra would then have had an opportunity to appeal the ruling of the Board to an Appeals Board set up by regulation to hear such matters.

One of the difficulties arising from the Keegstra affair was the built-in intimidation within the system, faced by parents. Some parents, who found the teachings of Mr. Keegstra to be unacceptable, felt that there was no place they could go to complain considering the collegiality of the system, the position of the teacher in a small community and their parental concerns over the welfare of their children with respect to grades and fear of retribution.

It will also be important for the new system to function promptly. Tight timeframes must be incorporated into the regulations of the Board of Teacher Standards to ensure that complaints are dealt with quickly but always with recognition of the importance of fairness and impartiality.

Nothing contained in these recommendations will alter the obligations of local school boards to hire, evaluate, transfer and, if necessary, dismiss teachers in their jurisdictions.

The Board of Reference set up in the School Act would continue to act as final arbiter in matters relating to the dismissal of teachers by local school jurisdictions.

RECOMMENDATIONS

In recognition that tolerance and understanding can only be fostered within the public eduction system if the appropriate structure is in place to ensure responsibility and accountability, it is recommended:

1. That the Minister of Education place an immediate priority on legislation that would ensure that teachers retain the responsibility for professional development and teacher welfare while establishing their majority participation in a partnership with school trustees and Alberta Education to maintain professional standards.

2. That the Alberta Teachers' Association and the Alberta School Trustees' Association place an immediate priority on reaching consensus with the Minister of Education in respect of the specific provisions of such legislation to be contained in a new Teaching Profession Act.

3. That the Minister of Education convene an open public conference with representatives of the Alberta Teachers' Association and the Alberta School Trustees' Association in order to reach an acceptable consensus for a new Teaching Profession Act.

4. That the Minister of Education place on the agenda the conceptual model contained in this report for the purposes of initiating discussion and providing the basis for further debate.

The six fundamental principles of the Committee on Tolerance and Understanding will now be discussed in the context of public education.

Principle 1

RESPECT FOR DIVERSITY

> "Alberta is an open democratic society. One of the pillars of our strength is our commitment to permit and to encourage, if needed, the development of the diverse cultures, religions and philosophies that we embody into a vibrant, energetic and respectful society. In an open democracy, choices must not be denied by government edict unless they run clearly contrary to the overall public harmony."

By opening its doors to all children, irrespective of color, race, religion, ethnic background, disability, social or economic position, the public education system provides the opportunity for the enhancement of tolerance and understanding and the development of an open democratic society.

In order to meet the opportunity which is presented to us in such a society, we must continually ensure that public education provides the maximum number of reasonable choices to children and parents. If the public education system does not adequately provide the choices demanded by parents for their children, the result will be a lost opportunity for the public education system to assist in the development and understanding of the diverse cultures, religions and philosophies embodied in our Canadian society. The result will also be seen in a dropping esteem by the public of the public education system and the ultimate losers will be our children and the Province as a whole.

In response to new demands, public educators have developed an array of programs: Early Childhood Service, special programs for gifted children, the growth of services in special education, minority language programs, English as a Second Language programs, French immersion, individualized programs, multicultural awareness programs, community schools, alternative schools, Education Opportunity Fund programs and innovative Native education programs. All of these commendable initiatives show how diverse the system has become and how flexible it can be.

The major criticisms of the programs in the public education system suggest that the programs do not adequately respond to the students' individual needs, do not achieve excellence and are not sufficiently value-oriented.

Clearly the programs provided by the public education system must meet the criteria of excellence. The Committee's use of the term "excellence" means achievement to the extent of each child's personal potential. There must be excellence in the academic programs, excellence in the human development programs, and excellence in the programs designed for children of special needs.

Public education will not meet the aspirations of all parents. As a result, there will always be a place for private schools and alternative schools or programs in the public system to fulfill the aspirations of parents who wish special orientation for their children in religion, language, culture, or special education. This is appropriate so long as minimum educational standards are achieved and so long as the parents are willing to pay the extra costs attributable to the perceived special benefits they receive for their children.

In addition, it is clear that for those parents who wish schools to provide religious courses (other than in the Catholic system where it already exists), either in the precepts of a particular faith or in the broader context of comparative religious studies, there must be optional opportunities available, where the numbers warrant and facilities are available.

Preparing our children for participation in our open democracy is an especially demanding task and the role of education is critical.

> "Democracy, education and tolerance and understanding are inextricably intertwined in our society. In the same way that an educated citizenry is necessary for the functioning of a democratic society, so too is tolerance and respect for all individuals essential for the proper functioning of both the educational system and our democratic society."
>
> Edmonton Public School Board

Schools provide the longest and most intensive exposure that most people ever have to a public institution, first as students and later as parents. Schools cannot help but have an impact on peoples' attitudes and expectancies towards democratic principles. If we fail to reinforce these principles, if we take too narrow a view of the process and purpose of education, we stand to lose the openness, diversity, and creativity that are so essential to our democratic institutions as a whole.

Just as education and democracy are inseparable, the process of learning about people is inseparable from tolerance and understanding.

> "The conscious promotion of tolerance and understanding about people and cultures is a fundamental on-going fact of life for all who are involved in education."
>
> Calgary Board of Education

Within the diversity of the clientele that enters the public schoolroom is the opportunity to provide a powerful and constructive learning experience that will carry over into the rest of society.

> "Our student body represents in excess of two dozen different cultural linguistic and racial origins... I consider our work in preparing immigrants to enter Canadian society as vital to the social health and future of Canada."
>
> Rolf R. Pritchard, English as Second Language
> Program, Edmonton Public Schools

Throughout our inquiry, we have been struck by the fact that the principles and perspectives to meet the challenge of developing a tolerant, understanding and respectful society have been discovered and rediscovered every time people seriously reflect on the issues. Excellent and thoughtful statements can be found at all levels of education in the Province of Alberta which are statements of philosophy, ethics and policy, and which clearly signify the commitment of the Government of Alberta, Alberta Education, the School Trustees and teachers to the values and directions that act as the pillars for an educational system based philosophically on the concepts of tolerance, understanding and the creation of a respectful society.

In 1978, the Legislature of the Province of Alberta, in full debate, approved Goals of Schooling and Goals of Education. It is significant that within these goals can be found many statements that bear directly on tolerance and understanding, such as:

- Acquire knowledge and develop skills, attitudes and habits which contribute to physical, mental, and society well-being.
- Develop an understanding of the meaning, responsibilities, and benefits of active citizenship at the local, national and international levels.
- Intellectual curiosity and a desire for lifelong learning.
- the ability to get along with people of varying backgrounds, beliefs and lifestyles without sacrificing personal ideals and values.
- a sense of community responsibility which embraces respect for law and authority, public and private property, and the rights of others.
- self-discipline, self-understanding, and a positive self-concept through realistic appraisal of one's capabilities and limitations.
- a sense of purpose in life and ethical or spiritual values which respect the worth of the individual, justice, fair play, and fundamental rights, responsibilities and freedoms.

The significance of these stated goals by the Legislature are often overlooked. The Committee, on the following page, has included these goals in this report as a reminder of the commitment of the Province of Alberta, in an explicit way, to the enhancement of tolerance and understanding in our education system.

The depth and quality of the debate, as reported in Hansard, that took place in the Alberta Legislature, also stands as a significant statement by the legislators of the Province of Alberta as to their commitment to the goals of education and, implicitly, to the encouragement of tolerance and understanding.

I. THE GOALS OF BASIC EDUCATION FOR ALBERTA

Goals are statements which indicate what is to be achieved or worked toward. In relation to basic education, goals serve several functions:

(1) They identify the distinctive role of the school and its contribution to the total education of youth;
(2) They provide purpose and direction to curriculum planning, implementation and evaluation;
(3) They enable parents, teachers and the community at large to develop a common understanding of what the schools are trying to achieve.

Society must periodically re-examine the goals of its schools. Changes in emphasis and minor adjustment of the basic goals may be required from time to time to keep pace with social change.

This statement of goals is to direct education for grades 1 through 12 in Alberta schools. It is the basis from which specific objectives for various subjects and grades shall be developed.

While the school makes a very important contribution to education, it is only one of the agencies involved in the education of youth. The home, the church, the media and community organizations are very significant influences on children. It is useful, therefore, to delimit the role of schooling in education. Education refers to all the learning experiences the individual has in interacting with the physical and social environment; it is a continuing and lifelong process. Schooling, which has a more limited purpose, refers to the learning activities planned and conducted by a formally structured agency which influences individuals during a specified period. There is, of course, a very close relationship between schooling and education — the learning which occurs in school influences and is influenced by what is learned outside the school.

GOALS OF SCHOOLING

Schooling, as part of education, accepts primary and distinctive responsibility for specific goals basic to the broader goals of education. Programs and activities shall be planned, taught, and evaluated on the basis of these specific goals in order that students will be provided with the opportunities and means to:

- Develop competencies in reading, writing, speaking, listening and viewing.
- Acquire basic knowledge and develop skills and attitudes suitable for the appropriate application of knowledge in mathematics, the practical and fine arts, the sciences, and the social studies (including history and geography), with appropriate local, national, and international emphases in each.
- Develop the learning skills of finding, organizing, analyzing, and applying information in a constructive and objective manner.
- Acquire knowledge and develop skills, attitudes and habits which contribute to physical, mental, and social well-being.
- Develop an understanding of the meaning, responsibilities, and benefits of active citizenship at the local, national and international levels.
- Acquire knowledge and develop skills, attitudes, and habits required to respond to the opportunities and expectations of the world of work.

Because the above goals are highly interrelated, each complementing and reinforcing the others, priority ranking among them is not suggested. It is recognized that in sequencing learning activities for students some goals are emphasized earlier than others; however, in relation to the total years of schooling, they are of equal importance.

In working toward the attainment of its goals, the school will strive for excellence. However, the degree of individual achievement also depends on student capabilities and motivation as well as on support from the home and the community. Completion of diploma requirements is expected to provide the graduate with basic preparation for lifelong learning. Dependent on program choices, the diploma also enables job entry or further formal study.

GOALS OF EDUCATION

Achievement of the broader goals of education must be viewed as a shared responsibility of the community. Maximum learning occurs when the efforts and expectations of various institutions affecting children complement each other. Recognizing the learning that has or has not occurred through various community influences, among which the home is most important, the school will encourage the development of:

- intellectual curiosity and a desire for lifelong learning.
- the ability to get along with people of varying backgrounds, beliefs and lifestyles without sacrificing personal ideals and values.
- a sense of community responsibility which embraces respect for law and authority, public and private property, and the rights of others.
- self-discipline, self-understanding, and a positive self-concept through realistic appraisal of one's capabilities and limitations.
- an appreciation for tradition and the ability to understand and respond constructively to change as it occurs in personal life and in society.
- skills for effective utilization of financial resources and leisure time and for constructive involvement in community endeavors.
- an appreciation for the role of the family in society.
- an interest in cultural and recreational pursuits.
- a commitment to the careful use of natural resources and to the preservation and improvement of the physical environment.
- a sense of purpose in life and ethical or spiritual values which respect the worth of the individual, justice, fair play, and fundamental rights, responsibilities and freedoms.

The ultimate aim of education is to develop the abilities of the individual in order to fulfill personal aspirations while making a positive contribution to society.

A sampling of these statements follows:

"For some years now I have been concerned at the absence of well-understood, well-accepted goals of education for our basic education system in this province. I think it has been an overdue matter for this Legislative Assembly to come to grips with this question. Frankly, at times I have felt apprehensive at the danger of not having such goals, which leaves it beyond the scope of the public policy of this Legislature, to the conclusions or diverse aspirations of the education establishment in the province, effective and dedicated as they are, to determine on an ad hoc basis what should be the basic course content and curriculum development of our education system. It strikes me that it is clearly a rudderless situation for one of the very important jurisdictions of a provincial legislature, the area of education and public policy in education."

Premier Lougheed

"We know the ultimate aim of education, as set out in the Sessional paper referred to in this Resolution. That ultimate aim is to develop the abilities of the individual in order that he might fulfill his personal aspirations while making a positive contribution to society. So, for an individual, education is extremely important in this day and age. But for society as a whole it is most important that its citizens be educated. As a matter of fact, I quite honestly feel that a democratic society cannot possibly exist with an illiterate public. To continue with the way of life we have here, with a democratic society, we must ensure a literate membership of that society. For this reason, I underline the significance of this particular debate in the proceedings we are taking this afternoon."

The Honourable Mr. Koziak, Minister of Education

"One of the things we should strive to achieve in our education system is to liberate and to develop to the fullest extent the creative potential of all individuals while cherishing and showing respect for diversity....The goal of our system is to create the truly educated person who is able to reach that individual's maximum potential and develop interests accordingly as long as that individual, as I say, stays within the restraints of showing respect for diversity and recognizing the rights of other people."

Mr. Notley, MLA

"Learning to be a good citizen is very important. I believe this is one of the most important goals of all. A good citizen naturally takes an active interest in community and government affairs; respects others' property, religion, language and cultural heritage; and recognizes his roles and responsibilities to his community, province and country. Through good citizenship you would realize some of the other goals, such as planning, learning about and trying to understand the changes that take place in the world, and learning to respect and get along with people of varying beliefs and lifestyles. All these things are important to a society that hopes to live in harmony."

Mr. Batiuk, MLA

"We have the public system, which consists of the public and catholic systems, but we have the independent schools which are a very competitive, viable force in this Province. They are a constant challenge to the people in the public education system, because they are doing a very effective job."

Mr. Diachuk, MLA

"In Alberta, Mr. Speaker, we have had a history of re-evaluating our goals of education, although I believe this is the first time it's ever been done in the Legislature. I think that it's important that we do reassess our goals and objectives in this type of setting and that we continue to do this in the future. We need to have a clear statement of goals in order to emphasize what is to be done by our schools and secondly to establish directions as to how education is to be accomplished."

Dr. Webber, MLA

Explicit statements of philosophy, common goals and policy are vital if our educational system is to achieve a focus so that the pressure of day to day operations do not obscure and override the very reasons for the organization's existence.

Clear statements of philosophy from the major stakeholders in public education are essential. In our travels throughout Alberta we heard many worthy statements of philosophy from school authorities, which explicitly stated the philosophy of a particular school division.

> "While no single institution can guarantee a bright and fruitful childhood for every child, we believe it morally incumbent upon our schools - in cooperation with parents - to do everything within their legitimate means and power to guide each student toward constructive self-fulfillment and responsible citizenship, with due respect for his individual way of getting there."
>
> Excerpt from Pincher Creek School Division
> Statement of Philosophy

> "Education is to a great extent the drawing of the student's attention to his environment, learning to classify the tremendous volume of known facts in order to have a sound basis for further learning; developing accurate generalizations regarding natural phenomena; acquiring ability to reason, to solve problems, to apply knowledge; but most important to develop the ability to adapt to change."
>
> Excerpt from Fort McMurray School Division
> Statement of Philosophy

Many school boards, in their statements of philosophy, express excellent policies relating to the enhancement of tolerance and understanding within their jurisdictions, such as:

> "- provide materials on opposing sides on controversial issues so that, under guidance, young citizens may develop the practice of critical analysis of all media
>
> - provide materials representative of the many religious, ethnic and cultural groups and their contributions to our national heritage and world community

> - place principle above personal opinion and reason above prejudice in the selection of materials of the highest quality, in order to assure a comprehensive collection appropriate to the school community
>
> - the Board is committed to a policy of non-discrimination in relation to race, colour, sex, age, marital status, handicap or national origin. The policy will prevail on all matters concerning staff, students and educational programs and services"
>
> Calgary Catholic Board of Education

At times it is difficult to translate philosophy into practice; however, the process of expressing the philosophy is essential and stands as recognition of the intent and purpose of education by the school authorities.

> "De[illegible]ng goals and pursuing them is essential. The process demands careful thought, commitment, dedication, resources and energy."
>
> K.A. Jesse, Superintendent
> Red Deer Public Schools

> "It is the school's function to build on the strengths that a child brings with him. If, at age six, he has already through home influence cultivated fairly sophisticated insights into numbers and reasonable skill in using numbers, it is the school's duty to build upon that knowledge immediately and to expand that competence, not to ignore it. If a child brings to school an unusual curiosity for things of his environment, the school must extend that curiosity and channel it into productive avenues of further learning, not stifle it. For it is on strength that one builds, and because children come to school with varying strengths, no teacher should expect a class to move forward on an unbroken front of learning. Differential growth is the cornerstone of good learning in school, and the school must gear itself to this end."
>
> Lloydminster Public School District

During the past year, the Committee has been advised of a new recognition by some school authorities as to the importance of the explicit statements of their philosophies. As a result, new statements of philosophy have been prepared by some school jurisdictions in the province which explicitly reaffirm the undertaking of the particular school jurisdiction to create programs that will enhance tolerance and understanding within their school jurisdiction.

In the same way that philosophy is essential in creating a picture of what education should become, ethics are essential in creating a picture of the standards and priorities of those who educate.

The Alberta School Trustees Association has a code of ethics, which reflects directly on the subject of tolerance and understanding, such as:

> "Trustees are the childrens' advocates, and my first and greatest concern is the best interest of each and every one of these children without distinction as to who they are or what their background may be."
>
> "That Trustees are educational leaders who realize that the future welfare of the community, the Province and of Canada depends in the largest measure upon the quality of education we provide in the public schools to fit the needs of every learner."
>
> "Have a moral and civic obligation to the Nation which can remain strong and free only so long as public schools in Canada are kept free and strong."

Each Board in Alberta should re-examine its code of ethics to ensure that the conduct of each individual School Trustee is clearly defined and understood. If a school board does not have a code of ethics, it should prepare one immediately.

Within our education system, the teacher is the primary practitioner of education, and the quality of the whole system rests on the professional skills and orientation of the teachers.

In keeping with our principle that each child's learning should be the explicit and primary focus of the philosophy of education, we also believe that this focus should be explicitly stated in the ethical code of teachers. Teachers' priorities should be clearly enunciated in their code of ethics.

Attached on the following page is the code of ethics of the Alberta Teachers' Association. To their credit, the Alberta Teachers' Association in 1984 amended the attached code of ethics in recognition of the importance of enhancing tolerance and understanding within the school system, with the following statement:

> "The teacher teaches in a manner that respects the dignity and rights of all persons without prejudice as to race, religious beliefs, colour, sex, physical characteristics, age, ancestry and place of origin."

Unfortunately, the code of ethics of the Alberta Teachers' Association, rather than highlighting the teacher's responsibility to the child, seems to place priority on the preservation of the collegial aspects of the Alberta Teachers' Association's responsibilities. Further reference will be made to the code of ethics of the Alberta Teachers' Association in the section entitled "Right of the Child", dealing with Principle #3 in this report.

The problem then is not that we do not know what we should be doing. The problem is that our knowledge of what we should be doing is often not translated into action.

We have not been as successful as we should be in creating responsive and capable institutions that are able to link the stated ideals, philosophies, policies and ethics into practice. It is immensely important that steps be taken to create this linkage. Firstly, there must be frequent communication and reaffirmation of the basic principles of the major stakeholders. The strength and continuation of our democratic society is based upon our commitment to our educational system within the context of the philosophies, ethics and policy statements of our major stakeholder groups.

CODE OF ETHICS

The Code of Ethics shall apply to all members, and the term "teacher" as used in this code includes all members of The Alberta Teachers' Association. A complaint of violation of this code made to the Association by any person or group shall be regarded by the Provincial Executive Council of the Association as a charge of unprofessional conduct under the Discipline Bylaws of the Association. Excessive or flagrant violation of the Standards of Professional Conduct by any member of the Association may also lead to discipline charges being laid against that member.

1. The teacher does not criticize the professional competence or professional reputation of a colleague except to proper officials and then only in confidence and after the colleague has been informed of the criticism.

2. The teacher recognizes the Association as the official spokesman of the teachers in Alberta. Individuals or groups purporting to speak on behalf of teachers to the officials of colleges, institutions or universities, or to the government, its members or officials, on matters affecting the interests of teachers generally, do so only with the prior consent of the Provincial Executive Council.

3. The teacher provides documents relevant to engagement or advancement requested by the employer.

4. The teacher adheres to collective agreements negotiated by the Association.

5. The teacher fulfills contractual obligations with an employer until released by mutual consent or according to law.

6. The teacher does not apply for nor accept a colleague's position before it has been declared vacant.

7. The teacher does not divulge information received in confidence or in the course of professional duties, except as required by law, or where, in the judgment of the teacher, it is in the best interests of the child.

8. The teacher does not accept pay for tutoring his own pupils in the subjects in which he gives classroom instruction.

9. The teacher does not use his professional position for personal profit by offering goods or services to his own pupils or their parents.

We must learn to build upon these philosophies within the wide scope of our diversities, so that a full appreciation can be developed in the minds of our children of the richness of our democratic way of life and the significance of the freedoms that we enjoy in our open democratic society.

Confidence in the public education system in this province will diminish if the diversity and flexibility demanded by parents within the context of excellence is not provided by the system.

The responsibility of public education is **awesome.**

Because public education has to be so many things to so many different people, it is easy to criticize and demean when it seems to be doing less than a perfect job. No other institution in our society is faced with such a complex, demanding, and vital task.

> "Monolithic school systems reflect majority values, and bureaucractic rules and regulations prevent innovation. Large schools operate most smoothly with standardized procedures. Large classes militate against individual teaching, class discussion and essay-type assignments, and in favour of worksheets and tests have 'one right answer"...(Our system) has been obsessed with conformity and equated sameness with fairness. Our conformist educational system makes it difficult to achieve curriculum objectives like critical thinking, respect for the views of others, and independent responsible action. Independent thought and action by students are acceptable only if they coincide with what the adults have already decided...Most students conclude that conformity is best. Students who are unavoidably different in their abilities, behavior, or appearance may have a rough time. There is no way they can play safe by conforming."
>
> Margaret Fitch, Parent and Teacher

Our response to the shortcomings in education must be constructive. The health and vitality of our education system, especially through these years of rapid change, is the foundation of our future.

We believe that the best way to achieve tolerance and understanding in our society is to have a strong educational system that is stimulating, creative, and effective; an education system that prepares individuals for life in an open democracy, an education system that is constantly checking its performance against its ideals, an education system that knows what is at stake and how much our society depends on it.

CONCLUSIONS

Our public education system is committed philosophically to encourage and facilitate the pursuit of excellence and truth by students, teachers and administrators by means of curriculum and attitudes reflecting the values of tolerance, rational thinking, freedom, esteem of self and others, independence, originality and honesty. The challenge is to translate these stated ideals into practice.

Public education must provide the maximum number of reasonable programs to the children of Alberta in order to meet the diversity of aspirations of parents. These programs must strive for excellence and be based on the ideals that are explicitly expressed by the Legislature of the Province of Alberta, the Alberta Teachers' Association, the Alberta School Trustees' Association and the local school jurisdictions.

RECOMMENDATIONS

1. That in respect to the Government of Alberta's Goals of Education and Schooling, a formal review mechanism be put into place to ensure that their relevancy and purpose remain current and that they are ratified by each session of the Legislative Assembly.

2. That Alberta Education develop and adopt a written statement of philosophy based upon the Goals of Education and the Goals of Schooling, and ensure it is reviewed and ratified periodically.

3. That the Alberta Education require from each school jurisdiction a written statement of philosophy and code of ethics to be reviewed and

ratified by each Board of Trustees upon election to office.

4. That Alberta Education require that the Goals of Education and the Goals of Schooling be permanently on display in every school in the Province of Alberta.

Principle #2

PARENTAL INVOLVEMENT

> "It is the obligation of parents to ensure the best possible education for their children."

Public education is a partnership between parent and school.

The public education system must have the respect of the parent, if the parent is to enter a child into the system with a feeling of trust and confidence.

Parents must perceive that the public education system will provide their child with excellent academic and personal development opportunities under the guidance of a qualified and dedicated teaching profession.

But parents have obligations as well, to become involved in their child's school activities, and to assist the child in the home environment.

It cannot be a one-sided partnership.

> "Schools do not replace parents. They may compensate for the inadequate parent; but they can never fully take the place of a good parent. Character and personality, personal habits and attitudes, social behaviour and moral insight are cultivated and instilled primarily by parents."
>
> Lloydminster Public School Board

> "The Board believes that community participation in the affairs of the schools is essential if the school system and the community are to maintain mutual confidence and respect and work together to improve the quality of education for students."
>
> Calgary Catholic Board of Education

Although the partnership nature of education is widely acknowledged in principle, the degree to which school systems are open to parental and community involvement is another matter.

There is often a wide gap between principles and performance, and in many cases neither the parents nor the school administrators appear to know what the ground rules for cooperation really are.

We have heard from many parents who felt intimidated by the system, who felt that they were intruders rather than partners in the educational process.

> "There can be little doubt that there has been considerable loss of parental involvement and influence in education since the days of the little red schoolhouse. Some of it was inevitable, and even necessary. A great deal of it was caused by sheer neglect and apathy on the part of the parents. A much more recent cause is that the educational bureaucracy has become too large and powerful. Some parents are finding that when they do make an effort to get involved, they end up in a power struggle with the school either because of a genuine resistance on the part of the school officials, or because of misinterpretation of the parents' actions or motives."
>
> Alberta Federation of Women United for Families

There is a danger in any large organization that institutional guidelines and priorities geared to the efficient handling of the majority tend to override variations in needs among the total client population, and may even be put out of step with what the "clients" really want.

The system must be "user-friendly". The public school system must avoid a tendency towards overall efficiency if the result is discouraging parents from involvement in the school system.

> "We believe there needs to be a positive attitude toward education, to achieve this parents need to have their concerns listened to and acted upon when necessary.

> There are many excellent things happening in our schools and classrooms; we have some of the best teachers at our children's disposal."
>
> Diana Almberg - Vice President,
> Alberta Federation of Home and School Associations

One of the most effective ways of achieving cooperation between home and school, and at the same time bringing together diverse groups from within the community, is to formally make the community a partner in education, as is done in the Community School program.

> "Mallaig Community School was designated the Community school status a year ago. We are pleased at this designation since the very nature of the term community implies a spirit of cooperation, understanding and tolerance....For example, the characteristics of the community related curriculum enhances the opportunitites to open our classroom doors to a variety of community members to share with our young people not only their expertise but also a wealth of ideas and philosophies of their understanding of man, life and environment. Recently the characteristic of cooperation and collegiality were activated by the formation of a courtesy committee. This committee is comprised of parents, teachers and students and has as an objective the creation of a school environment which engenders mutual respect, not only within our school walls but beyond and especially to some surrounding communities which have a large native population."
>
> R.A. Boutin
> Ecole Mallaig Community School,
> County of St. Paul

While there is a diversity of orientations within the Community School approach, there are common elements to those that actually promote the type of educational cooperation and partnership that we feel is vital to achieve. The expectations of these schools are as follows:

- Parents are viewed as full partners in education.
- Parents are made to feel welcome anytime and are given significant tasks to do if they are interested in becoming involved.

- The school has a community council that sets school policies and priorities.
- There are well-developed lines of communication between home, school and community.
- There is a clear statement of what the school is about and how to get involved.
- Community resources are used by teachers in their program of studies.

Another example is Early Childhood Services, which expressed the following goals with respect to parental involvement:

- The dignity and worth of the family must be respected and enhanced.
- The family, in its various forms, is a fundamental and important unit in society. Its function in meeting the developmental and special needs of children must be recognized and supported.
- Effective programs require the commitment of parents and other individuals.
- Parents have the right and responsibility to be involved in the development, implementation and evaluation of programs for their children and themselves.
- Staff with different backgrounds of training may be required to meet the various needs of young children and parents.
- Because individuals, families and communities are unique culturally, economically and geographically, programs should be flexible and responsive to needs.
- A comprehensive, co-ordinated team approach to the delivery of services is desirable in order to meet the needs of children, parents, staff and community.

Philosophy, Goals and Program Dimensions
Alberta Education, Early Childhood Services, 1984

We believe that every school in this province should have such an orientation toward education and the community, and that ways and means must be found to facilitate this development.

Rapid changes in our society are creating uncertainty about what the future will bring and what education should be. In this environment it is imperative to involve parents in discussions about priorities, methods and directions. A variety of laudable efforts are being made to do this. The Edmonton Public Board uses a student/parent/staff attitude survey to gauge responsiveness to needs. Calgary Catholic Schools endorse school councils as a means of involving parents, and 94% of their schools have such councils. These and similar efforts should be encouraged and extended.

We feel that the parental involvement in education is more than a right, it is an obligation. To be involved parents must be informed, and school jurisdictions must do a good job of communicating with the public about basic issues. Parents must also accept some responsibility for what the public education system becomes. The governance and accountability of education is achieved through both local and provincial elections. It is in the fullest sense a "public" system and whether or not it is responsive to public needs will depend on the quality and extent of public involvement.

Parents sometimes appear to be only too happy to turn their children over to the school as a kind of child-care service. To be sure, modern pressures and lifestyle have made it difficult for many parents to be actively involved in their childrens' education, but they must realize that the schools cannot do it all alone. Even if parents cannot find the time or the appropriate means to be involved in school programs, they must be involved in the child's education.

> "The first time I sent my oldest child to school I made a promise to this and every following child. I promised I would not allow the school to usurp my responsibility as a parent. I will watch and try to ensure he retains his love for himself and others. I will be a guardian preventing him from losing his uniqueness. I will praise his individuality, his love of exploration, his desire to be different and his tolerance for the uniqueness of others."
>
> A. Battig, Parent

CONCLUSIONS:

The obligation of parents to ensure the best possible education for their children is the cornerstone of policies relating to openness and parental involvement in schools. There are many examples of positive results flowing from parental involvement, leading to the conclusion that a working partnership between the home and school is a prerequisite for the development of a tolerant and understanding society.

RECOMMENDATIONS:

1. That every school board should formulate, implement and communicate a policy designed to foster parental involvement with the schools. This policy should increase awareness and understanding of:

   a) parental rights and responsibilities
   b) details of the administrative structure including the responsibilities and duties of school trustees, superintendents and principals in the school jurisdiction
   c) role of Alberta Education in terms of support services and curriculum development
   d) policies and procedures relative to reporting parental concerns
   e) ways in which parents can become involved in the activities of the school

2. That every school jurisdiction should require that each school prepare a written philosophy in consultation with students, parents and/or guardians and community representatives. Subject to annual ratification the school philosophy would include:

   a) identification of opportunities for parents and/or guardians, grandparents, ethnic and cultural groups, special needs associations and other community resource groups to become part of a resource base for the local school

b) establishment of a mechanism in each school by which any or all of the above groups can volunteer their services

c) preparation and implementation of a code of behaviour as agreed upon by representatives from the students, teachers and parents or guardians.

3. That Alberta Education compile a catalogue of all existing policies, procedures and programs that have been put in practice by local school jurisdictions to encourage parental involvement and that the catalogue be distributed to all school jurisdictions for resource purposes.

Principle #3

RIGHT OF THE CHILD

> "It is the duty of society to provide maximum educational opportunities for its children and it is the right of the child to receive an education of no less than minimum acceptable standards."

Children as Participants and Stakeholders

Society must never lose sight of the fact that children are the major participants and stakeholders in education. Their lives and futures are most profoundly influenced by the quality of opportunity that is provided by the educational system. They are the system's reason for being.

Students have a responsibility. It is up to them to make the most of the opportunities that are provided for them, but it would be wrong to assume that they must passively accept whatever is provided.

The mission of education must include development of critical thinking skills based on openness, inquiry, imagination, original ideas, dissent, rational thinking and independence. Society's best efforts must always be open to skepticism and constructive criticism from students themselves. To do otherwise, to ignore their developing autonomy and judgment, would undermine the whole purpose of the enterprise. Respect for authority is essential, but a balance must be kept. History has shown time and again that when respect for authority completely overrides responsible independence, critical thinking is destroyed and society is left open to the evils of apathy, dogmatism and prejudice.

We must listen to our youth and constantly encourage their active participation in improving the quality of education at every level of the system.

Sexism and Stereotyping

No discussion of tolerance, understanding and respect would be complete without reference to the most pervasive dividing line among humankind, the dividing line of gender.

Along with other areas of increased respect for human rights in this century, there has been a heightened awareness of the problems of sexism and sex role stereotyping, and much has been done to reduce the impact of such prejudice. However, much remains to be done and public education has a central role to play in developing more realistic attitudes about the potential roles and contributions of both sexes.

> "The school, along with other social institutions, is being challenged to uncover and abandon sex-typing and to prepare both sexes to meet the demands of a changing world."
>
> "If sex differences in academic achievement are to lessen, it is necessary to change the cultural expectations of academic achievement for males and females. To eliminate sex-typing in curricular materials and inequities in access to education it will be necessary to change other social institutions as well. 'Inequities in education reflect those in the general culture, the economy and the family, and the social roles and cultural definitions of masculinity and femininity must be altered."
>
> YWCA and Media Watch Calgary

We heard many stories indicating the continued presence in our school system of ingrained prejudices about the appropriate pursuits of males and females in our society. The substance of most of these stories is a well known and familiar theme. It is a lingering traditional view that women should aim for modest service roles and not expect to contribute to society by developing their scientific, managerial, technical or political skills. This translates into differences in the ways male and female students are encouraged to participate in school programs, the levels of support provided by teachers, and the way men and women are portrayed in textbooks.

> "A school's curricula, course content and recreational content can make equality either an imperative or an impossibility. Some examples from the past:
>
> i) An assignment in a girls' home economics class was to wash the boys' football team's uniforms;
>
> ii) Elementary school boys could choose from nine different sports, girls from only four, among which was slimnastics"

iii) "....girls do math as well as boys in elementary school, until about the eighth grade, when math begins to be typecast as masculine and math talent marks a girl to be unfeminine. At this point, math anxiety becomes prevalent amongst girls and participation and performance drastically drop."

Calgary Status of Women Action Committee

The familiarity of this problem creates a certain amount of indifference. Being aware of the problem, people assume that it is being resolved by someone else, or don't realize how entrenched it is.

"Sex-role stereotyping is illustrated by:

a) failure to represent women in their full variety of ages, shapes, sizes and colours
b) failure to reflect the increasing diversity of women's lives
c) failure to portray a representative range of the occupations that women hold
d) invisibility of women in discussion of many issues
e) portrayal of women as sexual lures, and decorative objects
f) invisibility of female experts and decision makers
g) language which assumes that everyone is male unless identified otherwise."

YWCA and Media Watch, Calgary

The issues of sexism and stereotyping show us that a genuinely respectful, tolerant and understanding society, one that encourages each individual to develop to the best of their potential, is not easily achieved. Awareness and good intentions are not enough.

Our education system and the profession of teaching must be committed to drawing forth the best in each and every student, and ensuring girls and boys develop according to their interests and skills, not to a sex role.

Philosophy and Focus

The child is paramount in the educational system. In order to provide excellent education for our children, it is vital that teachers' priorities be clearly enunciated and that teachers possess the highest professional standards and competency.

The enunciation of the teachers' priorities can be seen in their code of ethics.

The code of ethics of the Alberta Teachers' Association, seen on page 43 of this report, rather than highlighting the teacher's responsibility to the child, places priority on the preservation of the collegial aspects of the Alberta Teachers' Association's responsibilities. The child is not referred to until the seventh statement within the code of ethics, and even there the ultimate responsibility of the teacher to the child is not recognized. The standards of professional conduct of the Alberta Teachers' Association express only three limited references relating to the teacher's relation to pupils.

The first statement in the code of ethics of the Alberta Teachers' Association has been frequently criticized at the Committee's public hearings, and seems to attract frequent criticism of our teachers. The section reads:

> "The teacher does not criticize the professional competence or professional reputation of a colleague, except to proper officials and then only in confidence and after the colleague has been informed of the criticism."

Representatives of the Alberta Teachers' Association, in explaining this statement in the code of ethics, assert that it is merely an expression of civility and good manners. To others, however, the statement is perceived to be a shield for those teachers who may be lacking in competence or performance.

The Committee is of the view that the present code of ethics and standards of professional conduct of the Alberta Teachers' Association must be changed if they are to meet professional standards with respect to the teacher's relationship with his or her students. Within a detailed code of ethics there clearly is a number of standards of conduct for teachers which pervade the whole teaching and learning process. These should include consideration of the following suggestions:

An ethical teacher:

- places the child's learning and well-being above all else.
- is committed to learning however and wherever it occurs.
- cooperates with others, professional and non-professional, who are nurturing the child's growth and builds on all learning.
- is tolerant of the difficulties of the learning process and is patient with the child's lack of understanding.
- understands the inevitability of error and uses it as an instrument of teaching.
- has confidence and respect for the child's ultimate ability to learn.
- encourages the child and imparts hope.
- understands the value of human diversity and the many paths to learning.
- is committed to the value of truth and to the best available methods for finding and testing it.
- instills a sense of self-esteem in the student.
- develops in a student critical thinking skills characterized by values based on openness, enquiry, imagination, original ideas, dissent, rational thinking, creativity and independent thinking.
- instills in the student the appreciation of our democratic traditions, symbolized by an attitude of tolerance, understanding and respect for others, no matter what his/her origins and values may be.
- instills in his/her students an attitude of creative citizenship characterized by a sense of responsibility that must flow back from each citizen to society.
- commences corrective action against another teacher who is not abiding by the code of ethics or standards of professional conduct.

Had these statements been incorporated into the code of ethics of the Alberta Teachers' Association at the time of the Keegstra affair, it is conceivable that incident would have been resolved in a more expeditious manner.

RECOMMENDATION

1. That the Alberta Teachers' Association review its code of ethics and standards of professional conduct and make changes which will identify the teacher's responsibility to the child as a teacher's highest priority.

2. That Alberta Education immediately establish a task force to examine the extent of, impact, and consequences of sexism and stereotyping in the public school system and report directly to the Minister with its recommendations. Task force members to include representatives from the Alberta School Trustees' Association, the Alberta Teachers' Association, parent groups and community organizations.

Exceptional Children

Each child is unique, and when considering each student's needs in respect to educational opportunities, the Committee's attention was drawn to the needs of children who are notably "exceptional"; in other words, those children whose unique learning needs qualify them for special education programs.

Exceptional children may be mentally, emotionally or physically disabled, learning disabled or gifted. Each group faces barriers to ensuring access to maximum educational opportunities, which include society's expectations,

> "Gifted children are the 'other minority'. Like members of all minority groups, they may experience problems related to poor self-concepts, social isolation, alientation and uncertainty concerning their roles in society. And like other minorities, they are under pressure to act out the stereotypes created for them by society."
>
> Action for Bright Children

lack of understanding,

> "Psychological studies have proven there is a definite relationship between historical myths, prejudice, discrimination, and our lack of knowledge with attitudes shown to the disabled by the "non-disabled" today. For both visible and invisible disabilities, these attitudes can hinder and destroy an individual's ability to fulfill individual potentials."
>
> Alberta Committee of Consumer Groups for the Disabled

and the lack of a school environment that gives them instructional support and motivation:

> "Often, learning disabled children are referred to as "slow learners", "lazy", or "immature" when in fact they have average to superior intelligence and can learn. This is

> further compounded by the teasing from their peers they sometimes receive. They lose their self-concept and self-esteem and become frustrated and anxious and quite often this develops into anti-social and even delinquent behaviour."
>
> Jan Foster, Trustee
> Lethbridge School District #51

The Province of Alberta has undertaken many leadership initiatives in this area.

Alberta Education, through its policies, programs and support personnel has motivated many school jurisdictions to take on the challenge of meeting the needs of exceptional children, instead of relying on institutions, outside agencies, or, ultimately parents, to carry the responsibility for their child's education.

This new emphasis on mainstreaming or integrating students is a positive step forward for exceptional children as well as all students and the community. There is a lesson to be learned here that applies to the whole realm of tolerance and understanding.

> "For prejudice and intolerance to be diffused most effectively, contact and communication between groups who are "different" is required. It is through the facilitation of such 'contact' that we are apt to have the most beneficial effect. While such contact must be encouraged and promoted in the school, there are many other areas that could be considered as promising for such interaction, e.g. the home, the workplace, recreational facilities. Any setting that allows for interaction between children and adults of varying races, colours, religious and economic backgrounds, as well as those with mental and physical handicaps could be particularly conducive to the promotion of tolerance - if handled effectively."
>
> The Canadian Mental Health Association, Alberta Division

The growth of special education programs in Alberta has been explosive. In 1969-70, there were 4,921 students and 526 teachers in such programs. In 1983-84, there were 30,408 students and 1,959 teachers. The increase is not just due to increases in population alone. With increasing funding and expertise, the educators are helping exceptional children with identification, diagnosis and placement at an earlier age, when the potential for success is much greater. Over the last fifteen years Alberta Education built a support base that gave special education long-overdue recognition and support that included:

- Special Education Teaching Positions
- Special Education Services Branch
- Learning Disabilities Fund
- Resource Centre for the Visually Impaired
- Development of Curriculum for the Educably Mentally Disabled, Learning Impaired, trainable mentally disabled, dependent handicapped and the visually impaired
- Program Unit Grant for Severely Handicapped Pupils
- Introduction of programs for the sensory multi-handicapped
- Task Force on Gifted and Talented
- Funding for Gifted and Talented Children
- Funding of Category II Private Schools
- Out of Province Placement
- Educational Opportunities Funding

In 1978-79, the budget for special education was $19.8 million. In 1983-84, the budget had increased to $58.2 million.

The Government of Alberta recently announced a new Management Finance Plan which provides for Special Education Block Grants. It is significant in that the individual programs are now replaced with a new funding formula which provides a block grant based upon a specific amount for each resident student in grades one through twelve in every school jurisdiction. The features of the Plan that the Committee feels are of special importance and must be safeguarded are:

- the emphasis on the responsibility that each school jurisdiction has for every resident child, regardless of ability;
- the recognition that both the parent and local school jurisdiction have rights and responsibilities with respect to the placement of a child;

- the use of funding only for the benefit of exceptional children;
- allowing school boards to develop their own policies, procedures and programs, rather than simply administering special education grants.

The Committee has noted a reluctance in the past on the part of local school boards to meet the needs of exceptional students, which resulted in the growth of Category II schools. While many parents of exceptional students are being served ably and well by the public education system, there are those who prefer access to Category II schools or private schools.

The Committee has endorsed the establishment of private schools based not only on religion, culture and philosophy, but on the educational needs of exceptional students. Category II schools offer parents and school boards viable alternatives for educating exceptional students, and government policy should recognize this fact.

Each school jurisdiction has responded to the needs of exceptional students in different ways.

Many parents have to battle to have their child educated in their own community. In approaching local boards for assistance, the answers given were ones that parents have heard time and time again, in many parts of the province, when the subject of education for the mentally and physically disabled persons arises:

> "It's a great idea but funds prohibit such a program."
> "Mentally handicapped individuals are not priorities."
> "Mentally handicapped should be taken care of through medical services."
> "Are you sure of the need - how many are there?"
> "You may destroy our opportunity room program."
>
> As reported by Roberta Groff, Horizon School, Olds

Where the school system did not provide an education for disabled children, parents shouldered the responsibility to educate their children and fought to keep their children in their own homes and communities, rather than sending them to institutions.

> "It came through hard work, confidence that it would work, and individuals dedicated to make it work. This is an unusual community. People have opened their hearts to the needs of the handicapped and because of their generosity and understanding have provided opportunities for the mentally handicapped to have the finest education and training available in Canada today."
>
> Roberta Groff, Horizon School, Olds

There are many instances where the local school board took the initiative and accommodated all children resident in their jurisdiction.

> "For the past fifteen years that I have been a principal in Lethbridge Schools, there has always been a class of Educable Mentally Retarded (EMR) children at each of my schools. My philosophy has always been to encourage an integrated approach for these children."
>
> Gordon Lowe, Principal
> Lethbridge School District #51

The benefits of such an approach and philosophy extend beyond the self-esteem and educational needs of the disabled student to all children. The children in the classroom gain an understanding and acceptance of the disabled children that will guide them as adults.

> "Our staff was generally positive about having handicapped children in regular classrooms. We felt that the self-concept of the handicapped student was usually improved. The understanding and tolerance of all other students was increased by having children with special needs in the same classroom. The appropriate modelling behaviour which was more socially acceptable would enhance social skills of some students."
>
> Lethbridge School District #51

Despite special education funding, the public education system is still struggling with meeting the needs of exceptional children.

It is unrealistic to expect the public education system to be the answer for every child. It is important that not only parents but the system itself recognize this fact so that the authorities have more empathy and understanding for those parents and children who feel they must use alternative schools.

> "The families who choose Foothills Academy do so out of need, out of frustration and anxiety over the intolerable situation in which their children had existed within the public systems where they were not understood, were not adequately educated, and were not making social gain. Families arrive at Foothills doorstep out of frustration, not because of a perceived need to have their child "privately" educated. Often we are seen as the only alternative for Learning Disabled children."
>
> Foothills Academy

The role of private schools in teaching exceptional children has a long history in Alberta. Support funding for private classes for trainable mentally disabled children has been available since the mid 1950's and the first private school for the learning disabled - Evelyn Unger School in Edmonton - was established in the mid 1960's.

This continuing growth and expansion of private schools clearly indicates there is a demand for such private schooling and we must respect the decisions of parents to remove their children from a public school.

> "Our kids are finally having successes after many years of costly piecemeal/band-aid programs. Foothills' programs were initiated by parents and professionals whose level of frustration at the lack of appropriate educational opportunities for Severely Learning Disabled children was such that they had to take the step to segregate, label and uproot their children from their neighborhood schools and pay thousands of dollars over an average three year program for an appropriate education for their children. This is clearly a situation of "need" rather than of "choice".
>
> Maureen C. Shaw
> Parent

Conclusion

Education is a partnership between schools and parents to provide the best education for each child. The fundamental right of the parents to determine their child's education must be respected, regardless of whether the need identified by the parent is based on religion, culture, philosophy or the needs of an exceptional child, so long as minimum education standards are met and parents pay the additional costs. The new Special Education Block Funding respects the parents' right to place a child in a private school and provides for negotiated tuition agreements between the local school board and the private school.

Recommendations

1. That Alberta Education, in implementing its Special Block Funding Plan, recognize that both the parent and local school jurisdiction have rights and responsibilities with respect to the placement of a child in a particular school and, in the event of a disagreement, an appeals mechanism must be put in place.

2. That Alberta Education initiate a communications program to ensure parents and local school jurisdictions are aware of their rights, responsibilities, and expectations of Alberta Education in respect to the Special Block Funding Plan.

3. That Alberta Education closely monitor the administration of the Special Block Funding Plan in all school jurisdictions to ensure it is being utilized only for the benefit of exceptional children.

4. That Alberta Education specifically designate the amount of funding available to a private school for placement of an exceptional child.

5. That local school jurisdictions establish a local appeal mechanism to resolve disputes between parents and school boards regarding the placement of an exceptional child.

6. That Alberta Education establish educational diagnostic centres, in cooperation with the Faculties of Education at Calgary, Edmonton and Lethbridge. The diagnostic centres to provide:

a) the capability to diagnose children referred by local school boards
b) recommendations regarding appropriate placement
c) research centre to develop new technology and techniques
d) a centre for training teachers in diagnostic techniques

7. That Alberta Education and local school jurisdictions recognize in official policies the advantages of mainstreaming and integrating exceptional children where appropriate and continue to increase the opportunities for mainstreaming and integrating where it is for the benefit of the child.

8. That the Alberta Teachers' Association expand its commendable programs and services which increase teacher awareness of the needs of exceptional children and assist teachers in identifying children with learning disabilities in the classroom.

9. That the Government of Alberta initiate a joint public awareness program through government departments and agencies to sensitize Albertans at home, school and the workplace to the needs and aspirations of physically and mentally disabled, blind, deaf and mentally ill Albertans.

CURRICULUM AUDIT

One of the questions raised by the "Keegstra affair" related to the adequacy of the curriculum used in the public school system. How, many asked, could unacceptable material be utilized in the classroom without the obtaining of prior approval?

As a key component of the Government's plan of action in May of 1983, Premier Lougheed directed the Minister of Education:

> "To have a special review undertaken forthwith of our curriculum to ascertain if there are any practical changes which could be made to foster greater tolerance and respect for minority groups in our society."
>
> Premier Lougheed

Subsequently, the Minister of Education announced that Alberta Education would conduct a curriculum review to audit the program of studies, curriculum guides, textbooks and other learning resources approved for use by Alberta schools in order to:

> "Determine the adequacy of the ways in which tolerance, understanding and respect for minority groups and individuals are addressed and fostered;
>
> "Identify specific areas where changes are required;
>
> "Recommend appropriate follow-up action to be taken."

In the course of the Committee's public hearings, concerns were raised regarding the contents of certain curricula being used in private schools. We were surprised to learn that many private schools in this province were using a curriculum that had been approved but never officially evaluated by Alberta Education. The Committee therefore requested that the evaluation of instructional materials used in public schools be extended to cover the materials used in private schools, using exactly the same criteria.

The Committee on Tolerance and Understanding was given the mandate by the Minister of Education to supervise the review of the public education program of studies by Alberta Education. As a result of our request to extend the audit to private school material, we also scrutinized the results of the audit on the Accelerated Christian Education, Alpha-Omega, the Mennonite and the Seventh Day Adventist school programs. The results of the private school audit are found in Section IV of this report, entitled "Private Education".

The Committee, in cooperation with representatives of the Department of Education, developed the following criteria against which the resource material would be judged:

1. Where judgements of others are to be made, do the programs and supporting materials promote fair assessments, avoiding unfair or inaccurate judgements based on alleged general characteristics relating to racial or ethnic origin, religious affiliation, age, sex or disability?
2. Do the programs and supporting materials help to nurture a positive self image in all students by taking an essentially positive approach to human similarities and differences arising from racial or ethnic origin, religious affiliation, age, sex or disability?
3. Do the programs and supporting materials contain either implicit or explicit generalizations relating to racial or ethnic origin, religious affiliation, age, sex or handicap that may tend to promote unfair or inaccurate judgements of individuals or groups?
4. Do the programs and supporting materials convey that excellence in human endeavour may be found in different ways in all human groups?
5. Do the programs and supporting materials, by omission, fail to take advantage of content or techniques that could assist the teacher in dealing positively with tolerance and understanding?
6. Do the programs and supporting materials implicitly and explicitly convey the nature and value of critical thinking in constructing our everyday interpretations of the world and the people within it?

These criteria were developed to identify shortcomings that arise both from what is included in the curriculum and what is not.

To conduct such an audit was an immense undertaking by Alberta Education. Over 3,600 resource materials authorized by Alberta Education were reviewed within a tight time frame in order that the findings could be utilized by the Committee.

The Committee would be remiss if it did not commend the extensive and excellent work of the Curriculum Audit Committee of the Department who, along with hundreds of educators, undertook the important and unprecedented task of conducting the review.

The commitment to the review stands as an important statement by the Government of the Province of Alberta of its commitment to ensure that our curriculum will be respectful of minority groups in our society.

By way of background, the 3,600 core resources that were reviewed by the Audit Committee included four classes of documents:

a) Legal- Program of studies
b) Service - Curriculum Guides
c) Support - Teacher's Manuals, monographs, teaching units
d) Instructional Materials
- Textbooks and other print and non-print resources

Learning resources in Alberta fall into three general categories of "approval":

a) Prescribed

Those print and non-print learning resources which may be prescribed by the Minister of Education as being the most important for meeting the majority of the goals of a curriculum

b) Recommended

Those print and non-print learning resources which may be recommended by Alberta Education because they can make an important contribution to the attainment of one or more of the major goals of a curriculum.

80

c) Supplementary

> Those additional print and non-print learning resources which may be selected or produced to support a curriculum, by reinforcing or enriching the learning experience.

These categories notwithstanding, local school boards and their staff are not compelled to use "approved" learning resources. They may, under the School Act, add or substitute for the instructional materials "approved" by Alberta Education. While this arrangement leaves open the possibility of unacceptable materials being used by local choice, or for that matter, brought directly into the classroom by a teacher, it is the view of the Committee that a rigidly centralized curriculum would be inappropriate and would not be in keeping with the mission of education to provide critical thinking skills characterized by values based on openness, inquiry, imagination, original ideas, dissent, rational thinking, creativity and independence.

Local school boards must have the freedom to pursue the best educational vision available to them, and be accountable for their decisions within the broad system of checks and balances within our educational system. We must also trust the professional judgement of our teachers in the selection of the resource materials that they use in the classroom. There may be times when the professional judgement may be found to be lacking, as in the case of the Keegstra affair; however, such situations are infrequent and we should not overreact to them.

In practice, the majority of local school boards and teachers closely follow the recommendations of Alberta Education with respect to curriculum.

The audit of programs and resources did not initially include those developed or selected by private schools, nor those locally developed in public schools, junior-senior high school handbooks, most supplementary learning resources, most teacher inservice materials developed by Access, and programs to be discontinued by 1984.

In reviewing the findings of the Curriculum Audit Committee, it appears that the audit was fairly and professionally conducted within the time and resource constraints available.

The reviewers rated all materials into three categories:

1. Acceptable meets all or most of the criteria at acceptable levels. Faults are few or minor.

2. Problematic meets most of the criteria of adequacy, but suffers from one or more significant faults. Requires revision or instruction for teachers.

3. Unacceptable has major faults too serious to warrant further use in its present form. Requires extensive rewriting or replacement.

RESULTS OF CURRICULUM AUDIT REVIEW

The results of the findings of the Curriculum Audit Review Committee conducted by Alberta Education are positive and encouraging.

Over 90% of the approximately 3,600 resources reviewed in the audit were judged by the Audit Committee to be acceptable.

These findings speak well for the curriculum selection process of Alberta Education which has been in place for the past number of years, particularly considering the fact that the selection of resource materials was not conducted with a specific view in mind of meeting the criteria which was developed for the purpose of the Curriculum Audit in 1984.

It is not the intention of the Committee to repeat the findings of the Curriculum Audit in this report. Copies can be obtained from Alberta Education.

By way of summary, the Report suggests the following:

> "The most common form of discrimination found was an inequitable use of male pronouns and male collective nouns. There are also specific examples of sexism. The most serious omission reported was the failure to recognize people with disabilities in any representative manner. Examples of discrimination related to age or

> religion were essentially non-existent. A very few books with examples of racial discrimination were found. In some cases steps have already be taken to delist the books. More subtle ethnic discrimination was reported in the form of failure to include specific groups in examples or failure in second language books to show ethnic groups as they fit into Canadian life, for example."

In the opinion of the Committee, the audit encountered its most serious difficulty when weighing the inadequacies of omissions referred to in criteria 5. For instance, the following statements were made in the Audit Report:

> "In conclusion, relatively few cases were cited of curriculum materials that convey that excellence in human endeavour may be found in different ways in all human groups."
>
> "For the purpose of nurturing tolerance and understanding, the (Language Arts) curriculum guides should be judged as inadequate in most cases."
>
> "In conclusion, the cases that could be cited where curriculum documents take advantage of content to assist the teacher to deal positively with tolerance and understanding were relatively few."
>
> "In addition, critical thinking skills in mathematics, science, and practical arts, for example, are not directly applied to the assessment of historical forces, propaganda or prejudice."

An analysis of omissions in curriculum must be viewed from the perspective of long-range development of materials that will deal adequately and fairly with the positive aspects of our minorities.

Only two course outlines were given an unacceptable rating. Philosophy was rated unacceptable because it had an overly narrow orientation to classical western philosophical thinking, sexist language and an omission of religion as an aspect of philosophy. Secondary physical education was rated unacceptable because of its patronizing approach to females in athletic activities, and the total absence of any recognition of the needs of exceptional children.

The Committee is of the opinion that in the few cases where course outlines or resource materials are deemed to be unacceptable, that the usage of same should stop immediately. The Committee notes that even though a prior study classified a textbook known as Flashback Canada to be unacceptable due to its objectionable material relating to our Native people, that the book unfortunately is still being utilized in some Alberta schools.

The Committee was frequently cautioned by educators of the danger of following revisionist tendencies with respect to curriculum. Too rigid an approach to the evaluation of curriculum could result in removal of classic literary works, which would be neither appropriate nor desirable. It has been argued, and validly so, that although the literature may be objectionable today, it does allow us to learn about the period in which it was written. This material may be a useful learning resource in the classroom as a perspective on changing standards and values.

The Committee's recommendations in this regard take into consideration these concerns.

The process of developing and upgrading curriculum is a continuing task. The work of the Curriculum Audit Committee has created a new awareness of the standards anticipated by our society that should be recognized by the curriculum used in our school system.

CONCLUSIONS

The results of the extensive Curriculum Audit Review conducted by Alberta Education is an indication that the curriculum being used in our public school system does not foster intolerance, prejudice or discrimination. Future consideration, however, must given to the ways and means by which our curriculum can more explicitly deal with enhancement of tolerance and understanding.

RECOMMENDATIONS

Many of the Recommendations contained in this section are taken, either completely or in part, from the recommendations contained in the Curriculum Audit Report.

1. That the Program Development Division in Alberta Education review and refine the audit process and integrate the tolerance criteria and equal rights into one checklist. Subsequently, the process be incorporated into the curriculum branch's resource selection procedures for reviewing learning resources.

2. That the revised audit process and checklist be used in a re-audit of all resources originally rated problematic or unacceptable. Minority groups' representatives be consulted according to the problem area in question.

3. That unacceptable materials must be de-listed and immediately removed from all schools.

4. That alert notices be attached to all current stock of materials in the schools containing problematic sections.

5. That problematic curriculum documents be corrected by interim measures until the complete revised document is reprinted.

6. That acceptable curriculum documents that were flagged as containing minor problems have revisionary supplements appended until the complete revised document is reprinted.

7. That Alberta Education prepare and distribute a monograph to assist teachers in nurturing tolerance and understanding in the schools.

8. That information be provided to teachers for the use of problematic resources. The information should identify portions of the material to be avoided or provide alternate points of view to be presented if problem areas are to be included in lessons.

9. That Alberta Education develop a monograph for modifying the curriculum for disabled students who are taking regular programs, in order to overcome the lack of representation of people with disabilities within current resource materials. The monograph should also include a sensitization program for non-disabled students.

10. That curriculum committees be made aware of the findings of the curriculum audit and be required to use the tolerance and understanding criteria in current and future curriculum development and learning resource selection procedures.

11. That Alberta Education convene a meeting of educators and publishers to acquaint them with the results of the curriculum audit review, and advise them of the incorporation of tolerance and understanding criteria in the ongoing review and selection process.

12. That local school boards incorporate the curriculum audit criteria for tolerance and understanding in their selection procedures utilized in their addition or substitution for instructional materials approved by Alberta Education.

13. That Alberta Education provide copies of an executive summary of the Curriculum Audit Report to all teachers, to assist them in the selection of their own materials and resources.

Principle #4

THE MISSION OF EDUCATION

> "The basic mission of education is to instill in our children:
>
> - a sense of self-esteem;
> - an ability to recognize and pursue personal excellence to the extent of each child's potential;
> - a desire to seek truth in all factual aspects of life;
> - an ability to develop critical thinking skills characterized by values based on openness, inquiry, imagination, original ideas, dissent, rational thinking, creativity and independence;
> - the appreciation of our democratic traditions, symbolized by an attitude of tolerance, understanding and respect for others;
> - an attitude of creative citizenship characterized by a sense of responsibility that must flow back from each citizen to society."

If our open democracy is to sustain itself and if individuals are to be capable of making their way competently and with self-esteem through the free marketplace of ideas and lifestyles, a child's education must equip him or her with the above qualities.

It is essential to the very perpetuation of our democratic institutions and the respect inherent in the system for the individual and his/her freedom of choices, that these qualities be developed and sustained so that our students learn to make judgments based on factual, objective knowledge and, above all, independence of thought.

The Committee regards programs of study in the field of social studies to be essential to the enhancement of tolerance, understanding and respect for others. The Committee is concerned that high school students in Alberta are not exposed to sufficient courses in social studies. Wherever possible, our students should learn to understand the history, culture and philosophy of other civilizations. This can best be accomplished within social studies programs, and as a result the Committee is recommending that these programs be compulsory in Grades one through twelve.

In order to meet these challenges, the key element is the teacher.

The Teacher

No matter how strong the curriculum, how beautiful the school, how expensive the facilities, how small the classes, it all comes down to the teacher and the teacher's ability to impart to the student the ability to develop these critical thinking skills, in the unending goal of pursuing excellence and truth.

Once the teacher enters the classroom and the door is closed, the impact of that person upon the child is probably secondary only to the parent.

The basic mission of education rests on the shoulders of our teachers.

"...the key to quality learning is quality teaching."
Gary Polonsky, Vice President, Lakeland College

The Committee was reminded by Dr. Ivan De Favari of the University of Alberta, that individual teachers functioning with considerable autonomy in individual classrooms are called upon to make complex judgments on a daily basis.

> "These judgments will best be made by teachers who have certain skills, have certain attitudes, accomplish certain things, have acquired certain relevant knowledge, and have certain dispositions... these teachers, for example, will be able to display certain accomplishments in regard to epistemological matters; they will be able to distinguish between things which are known and things which are believed, between fantasy and what is well grounded. They will, in regard to what is true, say that it is true, in regard to what is only probable that it is only probable. What is conjecture will be described as conjecture. In regard to moral matters, they will, for example, distinguish between their private likes and dislikes and the equality of concern their institutional role demands that they show all students. In regard to social matters, they will, for example, realize that their public role as a teacher may demand actions that are at variance with their private morality. They will, in regard to all matters that they teach, be well informed. Thus the person who is in the best position to deal with issues related to tolerance is the liberally educated person."

Dr. Ivan De Favari, University of Alberta

We were also reminded that individual teachers are role models and that the complex judgments they make requires a unique individual.

> "Thus role models are vital to the maturing person in our social cultures. What role models or philosophy do we need and do our children need to understand the nature of man or the identity of man? In order to understand man, we must get science and literature, not equally into our school curriculums and public consciousness, but jointly. They must be taught together, each as necessary part to the other in the understanding of man. The teacher who embodies these ideas is the role model we are looking for."
>
> Jacqueline Ghitter, Calgary

The Committee is of the view that though a liberal education provides the necessary academic background, it must be complemented with an extensive program in teaching techniques, methodology and practicum.

Teachers must be trained in the area of their specialization and must have the skills and techniques to teach a particular subject matter in the classroom.

The importance of teacher training cannot be overstated.

> "Competent, caring teachers are the most important requirement for providing effective education to our children. Teacher education affairs have never received the attention and consideration warranted by their importance. This imbalance needs to be corrected."
>
> Alberta Teachers' Association, December, 1983
> Comments on ASTA Task Force Report on Teacher Education

It is vital that the Faculties of Education at our post secondary institutions re-examine their teacher education programs in light of the concerns raised at our hearings, in respect to admission requirements, screening of education students, courses of study, and the scope and duration of practicum programs.

> "Presently, the faculty of education has ambivalent purposes, and in its pursuit of multiple purposes it tends to lose sight of its own major goal: to educate future teachers and not merely to train them. On the one hand, it wants students to become liberally educated; on the other hand, it also wants to promote the technical

> expertise future teachers will need. I believe the University's best contribution would be made if it placed more emphasis on the cultivation of well-educated future teachers, and emphasize less those aspects of the teacher education program that deal with the technical aspects of teaching. These could be learned during periods of student teaching (which have now been extended), or learned on the job. Indeed, there is reason to believe that when learned on the job they are learned more quickly and with more lasting effect."
>
> Dr. Ivan De Favari, University of Alberta

It is beyond the mandate of the Committee to suggest ways by which our teachers can receive better training in our post-secondary institutions. It is, however, clear from the many expressions of concern received by the Committee, that there is a general agreement in Alberta that new approaches to teacher education must be developed.

> "If our future educators are to be equal to the task of playing a vital role in maintaining and ensuring the quality of human existence in our society, bold and courageous steps must be taken now to help teachers anticipate and prepare for this challenge."
>
> The Education of Teachers in Alberta: A Model for the Future
> (Dean's Paper, May, 1984)

> "The faculties of education should be held accountable: to teach teachers how to teach process objectives, i.e. how to learn, how to remember, how to think critically and how to motivate themselves, and teach teachers to be excellent, i.e. student centred, self efficacious, desirous of influencing others and highly valuative of the learning process."
>
> Gary Polonsky, Vice President, Lakeland College

Teaching is a profession that requires special personal attributes that may be very difficult to impart in a formal program of studies, and this must be taken into account in teacher selection. Not everyone is suited to teaching, and the role model effect of teachers is so powerful that we must be very selective about who is given this responsibility.

90

> "That selection procedures at the time of admission and screening activities during the early years of the preservice program should include identification of the personal attributes of the successful teacher, e.g. insight, curiosity and a critical mind, enthusiasm, imagination and creativity, maturity and judgement, and tolerance and understanding of others."
>
> The Education of Teachers in Alberta: A Model for the Future
> (Dean's Paper, May, 1984)

The education of a teacher has only just begun when he or she receives the teaching certificate. Rapid changes in our society and the knowledge explosion requires constant upgrading and refinement of teaching skills.

The Alberta Teachers' Association has demonstrated its commitment to professional development by many positive actions in the last twelve years which include guidelines for teachers to help them deal with issues of intolerance or prejudice, specialist councils and a Stereotyping and Discriminating Practices Committee.

By communicating and consulting with parents and community groups new opportunities can be identified on a continual basis to ensure personal and professional development that will aid in the classroom and community.

> "Successful teaching requires individuals who have sound knowledge and skill, and who know how to review critically their own teaching performance to ensure continual refinement and growth and effectiveness...A constant interplay between theory and practice is essential in teacher education and in teaching; reflection on the act of teaching should be an essential outgrowth of classroom experiences both on campus and in schools."
>
> The Education of Teachers in Alberta: A Model for the Future
> (Dean's Paper, May, 1984)

It is vital that greater care be taken by the school boards in making appointments in areas of specialization to ensure that teachers have the appropriate skills and knowledge in the subject field to which they are assigned.

Evaluation of Teaching

In the Preamble to this section, the Committee referred to five important questions presented to the Committee that arose as a result of the teachings of Mr. Keegstra.

The first two questions centered around the issues of the evaluation of teachers, their conduct, performance and competency, and the role of the principal, the local school board and the local school superintendent in evaluating and overseeing the conduct of the teacher within their jurisdictions.

After the exposure of the Keegstra affair, Albertans asked the questions "How did it go on so long without being detected?" "Where were the parents?" "Why didn't the principal put a stop to it?" Why didn't the local school board and its superintendent deal with the issue?" and "Why was the ATA so slow in disciplining its member?"

We have dealt with the last question in the section titled "Professionalism" on page 24 of this report, but the other questions come down to an expression of the need for improved methods of evaluation and supervision, to go along with improved preservice and inservice training.

We must be careful not to overreact to the perceived distortions of the Keegstra affair. If we become too prescriptive in our recommendations, the result will be to discourage the free flow of information and discussion that is necessary in in the classroom.

On the other hand, we must have safeguards to ensure that teachers do not abuse the freedoms given to them by using the classroom as a forum for the expression of prejudicial attitudes based on the distortion of history with which the teacher may wish to indoctrinate the student.

We leave considerable leeway to the professional judgment of our teachers, and that is appropriate. Society has very high expectations of its teachers, and from time to time society needs to be reassured that its teachers are conducting themselves at the highest possible level.

Evaluation can be a positive experience for teachers, if dealt with sensitively and properly. It offers a constructive opportunity for peer group assistance, feedback and professional development.

We were told that in some schools teachers are never or rarely evaluated. In other school jurisdictions in Alberta, there exists a very defined and reasoned process of evaluation which undoubtedly is of great assistance to the teachers and is not regarded as threatening, e.g. Fort McMurray.

In 1984, Alberta Education circulated a statement with respect to provincial evaluation policies. These policies, supported by the Committee, include specifications for teacher evaluation. A similar statement should be issued by Alberta Education with respect to the topics of Principal Evaluation and Superintendent Evaluation, which are presently lacking.

Teachers must earn the trust of parents and must also be accountable within flexible parameters.

> "To be effective in our society, teachers need to work in an atmosphere of trust and confidence. They need public support and they need public recognition. In turn, they must accept the responsibility to pursue the defined goals, to meet the standards of professional conduct and to continually endeavour to improve their professional competence. It also means that school authorities must supervise and evaluate the performance of teachers to ensure the quality of instruction."
>
> K.A. Jesse, Superintendent, Red Deer Public Schools

Evaluation should then follow due process and distinguish between competence, conduct and performance.

Evaluation should acknowledge and report excellence as well as diagnose performance.

Within this process, care must be taken to ensure that the personal and professional esteem of the teacher is not jeopardized. Teachers cannot be expected to nurture feelings of self-esteem among students if they do not have it themselves.

Built within the system must be a process whereby, if the teacher is failing in performance, assistance must be forthcoming. If all efforts to improve the performance fail, the system must have an expeditious mechanism to terminate that teacher's practice.

We believe that teachers welcome evaluation if it is conducted on a proper basis.

Evaluation must be conducted on an ongoing basis by the local school board. Conduct of such evaluation must be clear, concise and known to the teachers.

In Alberta we are blessed with an abundance of excellent, dedicated teachers. We must remember that teachers face stress in their work. We must understand that aside from the courses they conduct, many are involved in extracurricular activities, personal development programs and many emotionally draining activities related to their employment. Often, the teaching load is disproportionate, in that good teachers are sought out by more students and accept more responsibilities.

Tired teachers can be intolerant, and we must be careful not to overextend their teaching loads.

But the teaching profession cannot afford to be seen to harbour incompetent, lazy or unethical teachers.

The public must feel confident that every reasonable effort is made by local school boards to remove teachers who do not fulfill their obligations to their students.

Pride in work, recognition of good work, and ongoing professional development should characterize the practice of teaching. Along with this positive atmosphere, the community must recognize the difficult and crucial work that teachers carry out and be prepared to assist our teaching profession in every manner possible.

The Principal as Educational Leader

The principal, as educational leader, personifies the school and sets the climate of the school environment.

The principal is ultimately responsible for solutions to problems that arise within the school that he/she is charged to lead.

Major initiatives have been conducted by the Alberta School Trustees' Association, Alberta Education and the School Superintendents, to develop guidelines dealing with the role of the principal in the school. In submissions presented to the Committee, we were advised of the view that some Albertans perceive an inadequacy in the training of individuals for the role of principal.

> "Most principals are appointed to their positions because of their success as teachers. Few if any have great competence to perform their duties as supervisors or evaluators, the job for which they were hired....Both their university and on the job training are wholly inadequate for the job."
>
> Dr. Ralph Levinson, Olds College

In recognition of the principal's role in a school, the Committee is of the opinion that new standards and procedures should be put into place to ensure that principals have the necessary skills to perform their duties.

As a result, the Committee recommends that Alberta Education put into place a principal certification program whereby all principals in the Province would, over time, be required to fulfill certification requirements recognizing their competency to fulfill their responsibilities.

Similarly, Alberta Education should put into place a superintendent certification program to ensure that those educators employed as superintendents by local school boards have the qualifications necessary to meet their responsibilities.

CONCLUSIONS

Students and parents rely on a sound education system which is based on the partnership of the teacher, the principal, the school superintendent and the local school board. If any one or more of these partners fails in the conduct of his responsibilities, a Keegstra affair could arise again. However, if local school boards set out clear but flexible policy statements relating to such matters as evaluation, use of curriculum in the schools and teacher performance, and if these policies are followed, it is unlikely that a reocurrence of a Keegstra affair could become a reality.

In addition, however, the Committee is of the opinion that the creation of the Board of Teacher Standards referred to in this discussion paper will act as a safeguard for the public, who will have an impartial body to contact, in confidence, to express their grievances.

RECOMMENDATIONS:

1. That Alberta Education implement a principal certification program for all principals in Alberta schools.
2. That Alberta Education implement a superintendent certification program for all superintendents in Alberta schools.
3. That Alberta Education prepare and implement a policy statement with respect to the evaluation of principals and school superintendents.
4. That Alberta Education include in its review of the Secondary Program of Studies the feasibility of making social studies mandatory in Grades 11 and 12 in light of the need for students to have an ongoing awareness and understanding of social change and current events and the impact of these on the development of Alberta society.

Principle #5

FLEXIBILITY AND STRENGTH OF PUBLIC SCHOOLS

> "The public education system, which includes separate schools, is the prime vehicle by which Alberta society meets its duty to its children in its endeavour to achieve its basic goals of education. Wherever possible, the public education system must be strengthened and society must not permit it to become unnecessarily weakened, eroded or fragmented. Financial priorities must be given to the assistance of teachers, School Boards, their administrations and libraries, in order that they fulfill their responsibility of educating our children. School Boards, as a matter of policy, must provide maximum educational opportunities for all students resident in their jurisdiction."

We believe that the public school system in the Province of Alberta is strong and it has displayed, in most areas, the necessary flexibility to meet its duty to Alberta children to achieve the basic goals of education.

Education and the well-being of our society are inextricably intertwined. Any society that has a sense of the future, as does ours, must continue to allocate a substantial part of its resources to education. The distribution of these resources and the programs they make possible are carried out by the public education system.

In stating our principle on the importance of maintaining a strong public education system we are not proposing the elimination of alternate schools or programs within the public system or private schools. Strength is not achieved by eliminating choice and competition. We believe that the public system is more likely to stay vital, responsive and committed to quality of education if there is a variety of educational services and real parental involvement in choosing and shaping programs. Efforts to strengthen public education should not have the effect of stifling educational initiatives. Our society needs all the resources, creativity and dedication that it can provide in the task of preparing our children to manage the future.

The Committee has heard much about what might be called "institutional inflexibility" within the public schools.

It has been suggested to the Committee that Albertans are leaving the public schools in great numbers.

Such statements are erroneous. There are 424,659 pupils in Alberta's public schools, and only 12,545 enrolled in private schools, which is about 3% of the total public school enrollment. This was only 2.3% in 1940, so the growth of private schools in terms of the overall picture has not been extensive. Nevertheless, the actual number of students enrolled in private schools has grown by 50% between 1978-79 and 1982-83. This growth is paralleled by national and international trends and indications are that enrollments in private schools will continue to grow.

We do not view the growth of private schools as being a cause for alarm, certainly not at present levels. It is rather an opportunity for public education to reassess both its strengths and its weaknesses, something more readily done when there are other viable options for people to choose from. However, the trend must be taken seriously. Public education must never be allowed to become a second-rate service. It must constantly be renewing itself by keeping abreast of changing needs.

One of the messages we frequently heard about the perceived advantage of some private schools was the greater sense of partnership and openness to involvement felt by many of the parents, and a sense that their values were genuinely respected. We have seen enough excellent public schools with high levels of parental involvement to know that no simple generalizations can be made.

In fact, considering the size and scope of the enterprise, public education has demonstrated a high degree of flexibility in its encouragement of local initiatives, as demonstrated by programs, services and grants such as:

- Per pupil grants for the support of instructional programs
- Early Childhood Services
- Alberta Correspondence School
- Night school and extension services
- Mature students and the Adult High School Equivalency Diploma

- Vocational education grants
- Extension program grants
- Community school grants
- Special education services
- Educational Opportunities Fund
- Learning Disabilities Fund
- Decline in Enrolment Grants
- Private School Opening Grants
- Small School Assistance Grants
- Small School Jurisdiction Grants
- Teacher Location Grants
- Teacher Housing Unit Grants

To further increase flexibility, program support from Alberta Education is being developed under a New Management and Finance Plan in which block funding will be provided to local jurisdictions, providing more local autonomy and flexibility.

The existence of a wide array of programs, services and grants from the Government of Alberta is not of itself sufficient. The test of the strength of the public school system will be in the judgement of the local school boards in ensuring the excellence of the services and programs being provided.

The public school system is not without its critics.

The most frequent criticism lodged with the Committee by some Albertans was that the public education system is not value-oriented and is secular-humanistic in its approach.

In the section "Respect for Diversity", we referred to the goals of education, ethics, policy statements and ideals of various stakeholders in the field of public education.

All of these statements, particularly the Government's statements relating to the development of desirable personal characteristics, are expressions of the values which are basic to our way of life, our respect of human life, our tolerance and understanding and our respect for each other. The reader will find, on the following page, the position of Alberta Education, as of September, 1981, with regard to the role the schools must play in the development of desirable personal characteristics among children of school age.

We found that fully half the characteristics included in this list are central to tolerance, understanding and basic value systems.

- **Respectful** - has respect for the opinions and rights of others and for property
- **Fair, just** - behaves in an open, consistent and equitable manner
- **Tolerant** - is sensitive to other points of view, but able to reject extreme or unethical positions, free from undue bias and prejudice
- **Honest** - is truthful, sincere, possessing integrity, free from fraud or deception
- **Kind** - is generous, compassionate, understanding, considerate
- **Forgiving** - is conciliatory, excusing, ceases to feel resentment toward someone
- **Committed to democratic ideals** - displays behavior consistent with the principles inherent in the social, legal, and political institutions of this country
- **Open-minded** -- delays judgments until evidence is considered and listens to other points of view
- **Thinks critically** - analyzes the pros and cons, explores for and considers alternatives before reaching a decision
- **Cooperative** - works with others to achieve common aims
- **Accepting** - is willing to accept others as equals
- **Possesses a strong sense of self-worth** - is confident and self-reliant, believes in own ability and worth
- **Unselfish** - is charitable, dedicated to humanitarian principles

The public education system has a strong commitment to character development, which is realized through valuable learning processes in the school. The challenge still remains, however, of translating the often expressed ideals into morally directed programs and practices.

Within the public school system, 20% of Alberta students are in Catholic schools. It is demonstrated by the Catholic schools in this province that a religious context for education does not, in and of itself, create intolerance or narrow-minded

DEVELOPING DESIRABLE PERSONAL CHARACTERISTICS

1. Ethical/Moral Characteristics

Respectful	— has respect for the opinions and rights of others, and for property.
Responsible	— accepts responsibility for own actions. Discharges duties in a satisfactory manner.
Fair/just	— behaves in an open, consistent and equitable manner.
Tolerant	— is sensitive to other points of view, but able to reject extreme or unethical positions, free from undue bias and prejudice.
Honest	— is truthful, sincere, possessing integrity, free from fraud or deception.
Kind	— is generous, compassionate, understanding, considerate.
Forgiving	— is conciliatory, excusing; ceases to feel resentment toward someone.
Committed to democratic ideals	— displays behavior consistent with the principles inherent in the social, legal and political institutions of this country.
Loyal	— is dependable, faithful, devoted to friends, family and country.

2. Intellectual Characteristics

Open-minded	— delays judgements until evidence is considered and listens to other points of view.
Thinks critically	— analyzes the pros and cons; explores for and considers alternatives before reaching a decision.
Intellectually curious	— is inquisitive, inventive, self-initiated, searches for knowledge.
Creative	— expresses self in an original but constructive manner; seeks new solutions to problems and issues.
Pursues excellence	— has internalized the need for doing his/her best in every field of endeavour.
Appreciative	— recognizes aesthetic values. Appreciates intellectual accomplishments and the power of human strivings.

3. Social/Personal Characteristics

Cooperative	— works with others to achieve common aims.
Accepting	— is willing to accept others as equals.
Conserving	— behaves responsibly toward the environment and the resources therein.
Industrious	— applies himself diligently, without supervision.
Possesses a strong sense of self worth	— is confident and self-reliant, believes in own ability and worth.
Persevering	— pursues goals in spite of obstacles.
Prompt	— is punctual; completes assigned tasks on time.
Neat	— organizes work in an orderly manner, pays attention to personal appearance.
Attentive	— is alert and observant; listens carefully.
Unselfish	— is charitable, dedicated to humanitarian principles.
Mentally and physically fit	— possesses a healthy, sound attitude toward life; seeks and maintains an optimum level of bodily health.

learning. The success of the Catholic schools in developing a religious ideology that permeates the formal education of their children, illustrates a vital principle; it is not the disagreement of one person with another that implies intolerance, but rather it is the damning of one person or of a group by another and the attempt to subject that person or group to suffering that is intolerant.

This principle of fairness and consideration in advocating and holding views is central to the functioning of our democracy, and public education must follow this principle by showing the same fairness and consideration to all beliefs and philosophies. In turn, all religiously-based schools must operate with the same tolerance, understanding and respect, not only for other people's views, but also of each individual child's need to be equipped with critical thinking skills, openness and creativity.

Within our public school system there are many examples which show the flexibility of the system to embrace religiously and/or culturally oriented schools of different faiths and cultures. An obvious example is the existence of Hutterite schools funded by, and accountable to, local school jurisdictions.

The County of Barrhead has a school in Neerlandia that operates as a religiously-based school because of a high percentage of parents in that community who wish their faith to be part of their children's education. Parents joined together in a society to work with the Board in guiding the school program.

> "...we as a Society have no legal status or authority within the County of Barrhead, but do operate in much the same manner as would a local advisory board...It is our purpose to work as a team with the County Board of Education to promote greater understanding, respect, appreciation and freedom for various educational needs and philosophies within the public school system. To be sure there are varying opinions within our community on a range of educational issues, but the overall concern is that through parental involvement in a cooperative arrangement with the County Board, the best educational resources available will be utilized in a system that not only tolerates, but promotes justice for all."
>
> Society for the Promotion of Christian Education, Neerlandia

Other examples can be found in the Edmonton Hebrew School and the Menno Simons School in the Fairview School Division.

Clearly, the public education system has, when called upon to do so, exhibited a flexibility which can readily incorporate religiously and/or culturally based schools within its structure.

The above points illustrate to the Committee that religiously-based education can be compatible within the broader context of public education, provided that potentially partisan issues are handled with tolerance, understanding and respect by all parties.

Sadly, conflict over partisan issues can lead to destructive confrontations, as they did in October 1983 in the Public School Trustee elections in Calgary. A central issue was whether or not the public school system should permit religiously-based alternative schools, and the debate produced bitter divisions that still remain.

It is notable that two of the schools removed from the umbrella of the Calgary Public system, the Calgary Hebrew School and the Calgary Jewish I.L. Peretz school, returned to private school status and then entered into a two-year agreement to affiliate with the Calgary Catholic Board.

The arrangement is working well. This new affiliation with the Calgary Catholic system provides two-way shared experiences that help to prevent isolation and enhance tolerance, understanding and respect among all the parties. Teachers at these affiliated schools take part in system-wide professional development activities and use the Calgary Catholic Board's professional support services as part of the overall contractual arrangement. Students have access to athletic leagues and other city-wide programs, and plans for more contacts between classes are being explored. Instructional units on the holocaust that are used in the Jewish schools are being picked up by the Catholic schools, and the Catholic system's instructional specialists have shown an active interest in learning from the approaches used in these two schools.

It is heartening to see the principles of tolerance and understanding in operation, and the school system demonstrate the flexibility needed to accommodate human differences.

The only way for public education to maintain its strength and integrity is to become more than the established institutions, bureaucracies and programs for the mainstream. Public education must become a confederation of the whole community, consisting of all educational programs which receive public support. We should expect nothing less in our open democratic society.

There are two ways to accommodate diverse programs. One is by establishing alternative or affiliated programs within a local school system, along the lines of the examples cited above. The other is the private school option that will be discussed in detail in the following section. It is imperative to view both these options as valued components of the overall system of public education, components that add to the variety of approaches and simultaneously strengthen the mainstream.

This broader approach to public education will require trust, respect and cooperation among all those involved. It will also require a high degree of flexibility on the part of the educational administrations now in place. One of the major barriers to tolerance and understanding is the narrow and rigid institutionalization of education. Parental and community initiatives should be encouraged. If alternative programs are the best way of meeting a local need, they must be permitted to grow and develop in accountable ways without unnecessary bureaucratic regulation.

Although every Board must see to it that every child within its jurisdiction is provided with maximum educational opportunities, we do not envision every board as necessarily meeting these diverse needs within their existing program of operations. The confederation view of public education that we endorse acknowledges the reality of parental obligations to ensure the best possible education for their children, and permits initiatives for the development, improvement or adaptation of programs to be taken by groups of parents as well as the professionals and elected officials who run the system. In the field of education, no single organization is likely to be able to provide for all the specific needs of every different group. A reasonable solution is to open up the organization so that it is able to delegate or cooperate with other smaller organizations as the need arises.

On balance the public education system has a very solid base of support. It is sufficiently flexible to keep that support, provided we adopt a broader view of public education and develop the means to increase the awareness and availability of positive initiatives in jurisdictions where they are needed.

LIBRARIES

Alberta's school libraries have a tremendous potential for providing the means to ensure students, teachers and the community have access to comprehensive learning resource centres which are up to date not only in resources but in techniques and technology.

School libraries are an essential component in providing a suitable range and variety of materials in developing students' inquiry skills, and in helping students to gain a wider view of the world.

> "What better place to assist students and teachers to understand differences, what better place to have students exposed to a variety of points of view, what better place to ensure that the dignity of all individuals is reflected than in the school library?"
>
> Calgary Board of Education Teacher-Librarians

The Committee heard from many individuals and groups who have worked to realize the goal of a province-wide comprehensive library system. The pressing need for a comprehensive policy was underlined by the following points:

> "Although more than 1,000 of the 1,648 schools in Alberta have centralized library collections, their quality varies from 'outstanding' to 'incredibly antiquated'.
>
> "Fifty five percent of Alberta school jurisdictions have no professional library staff.

> "Student enrollment per full-time professional staff is 865 to 1.
>
> "The Department of Education specifies only square meterage allocations for school libraries but does not specify standards for service, materials, collections, or professional, para-professional or volunteer staff.
>
> "Decisions regarding expenditures on library resources are essentially made at the level of the individual school and presumably the funds allocated to library resources are determined in terms of the school's priorities and the importance attached to the library in those priorities.
>
> "Some libraries are staffed by children and some are locked."
>
> H.M. Flewelling, Red Deer

Responsibilities include the selection of materials so that the library collection presents an objective and balanced view of the world, and teaches students how to choose and evaluate materials. To eliminate all biased materials from a library is neither possible not desirable; therefore, students must have the ability to use learning resources, to explore a wide variety of viewpoints in a wide variety of ways. Both the teacher and the student must have the skill and motivation to go beyond the limitations of a textbook and explore all aspects of given topics using both non-fiction and literary works.

The Committee endorses the efforts of individuals and groups to ensure the existence of a province-wide comprehensive library system for both communities and schools. We share the conviction contained in a "Statement of Library Principles for Alberta", which states:

> "Libraries in Alberta are essential to the freedom of the individual to know and to learn about the world around him/her. The preservation of our history and knowledge of our culture is essential to man's understanding of himself, the environment and society."
>
> Ethel Taylor, Red Deer

The Committee on Tolerance and Understanding endorses Alberta Education's recently announced School Library Policy and urges local school boards to place priority on its implementation. Libraries are an important component of our education system and the inequities and disparity that exist today are inhibiting the development of an environment that fosters tolerance and understanding.

> "School libraries are an essential component in providing a suitable range and variety of materials, in developing students' inquiry skills, and in helping students gain a wider view of the world.
>
> These objectives are stated explicitly in the provincial goals of schooling and are necessary in developing students' tolerance and understanding."
>
> Learning Resources Council, Alberta Teachers' Association

The strength and flexibility of the public education system is vital in that it is the prime vehicle by which the vast majority of children in Alberta receive their education. With the financial and manpower resources entrusted to the public education system, it is essential that the allocation of these resources be continually reviewed and re-examined to ensure a fair, equitable allocation to all areas.

RECOMMENDATIONS

1. That public school boards be encouraged to provide or make arrangements for alternative programs in areas such as religion, comparative religion, language and culture if the demand is reasonable.

2. That Alberta Education monitor the school boards' development and implementation of the new school library policy and provide the resources to ensure all students in Alberta schools have access to an effective school library program.

Principle #6

SHARED EXPERIENCES

> "In order to enhance tolerance and understanding and respect for each individual within the ever-changing mosaic that is so characteristic of Alberta, we must wherever possible encourage shared experiences in our schools among the diverse population in our schools."

Tolerance, understanding and respect cannot be learned in the abstract. Each is an essential element of the way we conduct ourselves in our day to day relationships with others.

> "Truly 'breeding' tolerance and understanding in society, does not come at conference tables...rather it comes at lunch tables...It doesn't come from seminars conducted by experts, rather...it comes from regular associations in our everyday lives."
>
> Geraldine A. Walton, Cardston

Education must be guided continuously by an overarching vision of what the whole enterprise is meant to achieve. There is the danger of restricting our vision to "learning through being told" because that is the least expensive. Yet we know that "telling" by itself is never enough to develop competence, for it leaves out the attitudes and skills necessary to use one's knowledge in the complexity of real-world situations.

Tolerance and understanding come through combinations of personal experience, learning from others, reflection, and a desire to improve oneself. Throughout history people have learned that any efforts to foster tolerance and understanding in the school environment must include all of these elements.

Contact with other people is essential, but it is equally important that the other things be in place so that the experience gained is used productively as a source of learning and growth.

Experience with others can lead to greater levels of intolerance if the context and the intentions of the people involved are not positive. Productive shared experience occurs when the activity is mutually agreeable and there is a sense of fundamental equality and interdependence.

It is important not to oversimplify the human development issues involved in nurturing tolerance and understanding, but it is striking how often other people of good will have sorted it out and arrived at similar conclusions. The complexity of the problem is not beyond common sense and we have heard from hundreds of Albertans who know the importance of ensuring a balanced relationship between knowledge, experience and principle.

> "We encourage our children to get to know others of different religious persuasions, ethnic backgrounds, and lifestyles by getting to know the kids on the block, by visiting ethnic fairs and Hutterite colonies, by watching and discussing T.V. shows, by reading books and magazines like Alberta Culture, and by setting an example for our children in our own attitudes."
>
> Mr. and Mrs. G. Snip, Lethbridge

We were impressed by the suggestions of Albertans who responded to an invitation to "share their viewpoint" in a brief questionnaire that we distributed in our travels around the province. This was an invitation to share one's thoughts more simply and conveniently than preparing a formal brief, and was not a scientific study of attitudes in Alberta. Although the sample size is not large (120), it does represent an interesting perspective that confirms many of the things which we had heard in our public hearings.

For instance, when asked what was the best way to develop tolerance, understanding and respect, the largest category of response was personal involvement with others, with education and school programs coming a close second.

When asked which school activities develop tolerance, understanding and respect, the largest category was "doing things together", things like sports, drama, music, field trips and exchange programs. The next largest category of response was social studies programs.

The same pattern is repeated, with even greater emphasis when people are asked to identify the best ways of achieving tolerance, understanding and respect outside of the school context. Shared activities, including community involvement, youth groups, recreational activities, or even just talking to others, were suggested nearly twice as often as the next largest category of response, the use of communications media.

The following are examples of combinations of ideas that people suggested would develop tolerance, understanding and respect:

> "Be involved in your local community; work as volunteers in civic and other areas; invite minority guest speakers; invite other Canadians to visit mosques, temples, community organizations; be a human being."
>
> Mohammad Fazil, Calgary

> "Group activities; sports; audio visual presentations; role reversal; historical accounts and resource persons."
>
> Martin Graham, Edmonton

> "Study life skills established to develop self discipline; self and peer pressure discussion groups; decision making programs; exchange programs; facing difficult situations head on and gently."
>
> Lilli-Ann Wells, Olds

> "Religion classes, integrated co- and extra-curricular activities, films, novels used in classes showing prejudice."
>
> R. Goerg, Grimshaw

110

> "Some activities would be to get different people from different nationalities to form some kind of club so that they can meet each other. But first you must get the students to be aware that there is, in fact, prejudice in the school by students and maybe even teachers."
>
> Lorlie Woitski, Grande Prairie

One of the strong virtues of public schools that must be preserved, encouraged, and developed further is their potential in providing a source of shared experience for all the residents in a community.

Public schools, especially elementary and smaller junior high schools, draw their students from the surrounding neighbourhood; the diversity among students will depend on the diversity of the immediate community, and obviously this varies. Large high schools usually draw from enough different communities to ensure a more representative cross section, but their large size and depersonalization can sometimes lead to in-group formations that limit the shared experience with students of different backgrounds.

Public schools have great potential to provide significant shared experiences because, taken together, they serve all but a small percentage of the students in our communities. It is up to the administration, teachers and parents to take advantage of the opportunity provided by the diversity in the whole system to see that the shared experiences actually happen.

> "We have peer tutoring programs at our school where students of different cultures are paired and encouraged to teach and learn from one another."
>
> Sandy Mann, Calgary

Schools serving a homogeneous population base can team with other schools for some of their activities. Large schools can ensure that their atmosphere and school spirit is such that students can mix with each other in pursuit of shared goals, and that they learn something from the experience. All schools can have student and teacher exchange programs utilizing the resources of the individual, family, school, community and government to ensure programs that serve the needs of all concerned.

Shared experience will provide a good source of learning only if the experience itself is worthwhile and engaging. Shared tedium is not likely to enrich understanding. Experiences that demand the most and allow the greatest scope for individual contribution also appear to teach the most about the people involved.

> "Students need to be involved in cooperative learning experiences where all students contribute in some way to the group."
>
> Glenda McCue, Lethbridge

We have heard much about the mutual understanding and respect that develops among participants during difficult and challenging field trips, concert tours, athletic competitions, and the like. In these situations each person is more likely to find some area where he or she can make a contribution, and the stereotypes that are easily maintained in more narrow circumstances fall by the wayside.

We have seen excellent examples of public schools where the staff and parents were aware of the larger mission of education. They give much of themselves to inject challenging and interesting experiences into the curriculum, to run a rich program of co-curricular activities and build a school spirit that emphasizes personal character and growth.

> "...our community school worked hard at achieving these goals, projects and curriculum and were always projecting a positiveness towards understanding the individual or circumstance. Recognizing that the classroom was a blend of individuals, with such unique qualities, was the beginning of acceptance of each other's thoughts, actions and ideals...Teaching positive attitudes and commitment to rightfulness makes the children attending this school a very special first, they feel involved through example and tolerant because they experience it constantly."
>
> Sherry Martin, Edmonton

We have also seen examples of public schools where the staff and parents appear to be intimidated by excessive bureaucratic regulation or a narrow preoccupation with the curriculum. In these circumstances, the broader goals of education are frequently seen as an unrealistic dream.

CONCLUSION

The Committee firmly believes that public education must govern its actions, program development and priorities by principles of tolerance and understanding to achieve the reality of a rich base of shared experiences.

RECOMMENDATION

In recognition of the value of productive shared experiences as a vital component of school life, it is recommended:

1. That all school jurisdictions initiate a comprehensive, system-wide plan to increase the opportunities for shared experiences, in the school and the community, including activities with staff and students at private schools.

2. That private schools develop a policy of encouraging shared experiences with public schools and identify opportunities to do so in cooperation with the local school jurisdiction.

3. That public school boards and private schools be eligible to share an additional 5% grant from Alberta Education for the development of inter-school liaison, and shared experiences involving cultural, recreational, sports programs and/or cost-sharing transportation programs.

Section IV
PRIVATE EDUCATION

OVERVIEW

Alberta has a long tradition of permitting private schools to operate freely within the Province as an alternative to the public education system. In fact, the Government of Alberta is the most generous of any province in Canada in the financial assistance directed to private education.

At the time the Committee released its discussion paper on Private Education in May of 1984, there were more than seventy-nine Category I private schools, which employed certified teachers, used curricula which follow the guidelines of Alberta Education and received funding to the extent of 75% of the School Foundation Program Fund. There were seventeen Category IV schools, which did not receive public funding or use certified teachers, but followed approved curricula. In addition, there were twenty-eight unauthorized schools which did not meet any of the above criteria but were operating in the province.

In its discussion paper on Private Education, the Committee expressed its concern that schools were operating in the Province of Alberta without accredited teachers and without following evaluated curricula. Therefore the Committee suggested that all schools in the Province of Alberta should be required to provide at least minimum educational standards for all students.

As a result of the concerns expressed by the Committee and the ensuing public debate, the Minister of Education sent letters to each of the unauthorized schools, indicating that they must meet basic Department standards.

Since then, four schools have ceased operation, seven have their status pending, and charges have been laid against three schools for failure to comply with the standards.

It is significant that one hundred private schools have now met the criteria or have taken initial steps to enter the system and become fully accountable to Alberta Education.

Many of the submissions presented to the Committee with respect to private education in this province were emotional and intense in their support or lack of support for permitting the continuation of private schooling in the province.

On the one hand, some supporters of private education in the province suggest:

1. In a democratic, pluralistic society, it is a parent's right to send children to schools which in the parent's view most adequately provide the education, the value system, and discipline that are important to the parents in the rearing of their child.

2. The education provided to students in Category 1 private schools is equal to if not better than the education provided in the public school system.

3. Teacher-pupil ratios in private schools tend to be smaller, and the instructional environment is seen to be more effective.

4. Parents become more involved in their child's education in a private school, due, in part, to the community of interests and the financial commitment of the parents by virtue of the fees the parents are required to pay.

On the other hand, those who oppose private schools claim:

1. That some private schools do not provide minimum educational standards for students, in that they do not employ certified teachers, or use acceptable curricula.

2. That the growth of private schools in Alberta could result in a fragmentation and erosion of public education, thereby undermining the ability of public schools to provide the necessary array of services to its students.

3. That some private schools by their nature tend to be closed and doctrinaire in their approach to education and may become isolated from the mainstream of Alberta life. It is claimed that their students do not come to appreciate and understand the differences of other cultures, philosophies and religions, with the result that there is a deficiency in the development of critical thinking skills, and a tendency to become partisan to their own belief system and degrading, intolerant or disrespectful of others.

4. That private schools take only the best students and are discriminatory in their selection process.

It has become evident to the Committee in considering this issue that Principle #1 referred to in Section 2 of this Report, stressing the importance of a commitment to respect and encourage diversity, is brought into conflict with some of the other stated principles of the Committee.

Those who speak of concern with respect to the existence of private schools in this province generally do so within the context of Principles #5 and #6, which relate to the fear of erosion and fragmentation of the public education system and the lack of shared experiences for those children in the private schools.

Such conflicts of basic principles are not unusual in a democratic society.

Conflict, competition, compromise and clarification are continuous elements in an open democratic society. Although these elements are never easy to manage, it is preferable to be continually adapting in this way, rather than risk the growth of an authoritarian society characterized by rigidity and artificial harmony.

> "Any notion of tolerance and understanding which suggests a perfect state of peace and harmony denies the reality of human conflict and presents an unreal and confusing expectation to children and to all. Peace is not a state of achieved harmony, but a process of resolving conflict more justly and less violently."
>
> Alberta Catholic School Trustees Association

The challenge, then, is to develop ways of designing our social institutions so that they can keep pace with the complex and shifting balance of varied human ideals and experiences that make up our democratic open society.

On one side of the argument, there are many Albertans who submit that the public school systems have inherent biases that are not obvious only because they correspond to the views of their supporters, and that these biases may put any minority cultural or religious group at a disadvantage.

> "Philosophically or religiously neutral curriculum is therefore impossible. Given the variety of philosophical and religious positions held by people in our society, it follows that a uniform curriculum in a public school system will necessarily be found offensive to some in our society. It will, in fact, violate the principle of religious freedom. Thus many religious parents, for whom education is inextricably intertwined with religion, find the system of public education to be religiously intolerant."
>
> Dr.Elmer J. Thiessen, Medicine Hat College

The fear of those who do not accept the value stance of public schools is that their familial values will be overridden, that the real objective of the common school is not tolerance but assimilation through unfair competition by those who hold the power in and over the institutions of education and who do not share their values.

> "However, we must recognize that Canada has a long history of using its educational system not for the creation of a tolerant society, but to assimilate immigrants and native peoples into the majority's way of thinking and acting."
>
> Citizens for Public Justice

> "We believe that many citizens could recognize the benefits of private schools as a complement to public education. One of the greater strengths of our society is our system of public education. However, this education must be complemented by the freedom of parents to initiate private schools. Such schools serve as a competitive element to prevent the public schools from becoming complacent with their accomplishments."
>
> Medicine Hat Christian School Society

On the other side of the argument, the Committee has received many submissions from Albertans who are concerned about private schools, particularly as manifested in religiously based, independent schools with strong fundamentalist philosophies.

This has been expressed to us in a letter from a couple in Czar:

> "By letting these illegal schools and private schools spring up, we believe the government is causing an injustice to the individual children attending those programs. If children are never exposed to other ways of life, they will have tunnel vision. Let's remember, these are the adults of tomorrow, the parents and ratepayers. How is my child going to be tolerant and understanding of others when some people believe he is inferior to begin with? They teach children in private schools that their way is the only right one, so this will in years to come cause conflict in society."

David and Diana Almburg

Nor are the concerns restricted to religiously based private schools. Any school that is established apart from the public school system raises concerns with some Albertans, such as:

> "The mere existence of private schools (possibly including some separate schools) may in fact be in direct violation of the cause (of tolerance). Private schools by their very nature tend to be excluding institutions where generally the elite rich clearly would be exceptionally intolerant of the poor or the beliefs of others. The existence of I.B. (International Baccalaureate) schools or highly academic or high technology schools by their very nature should be subject to scrutiny by the Committee."

County of Minburn #27 Board of Education

Those who are concerned about private schools also feel that the shared experiences within the public school are the best preparation for participation in our culture:

> "It is our opinion that generally, the truly public school system by its very cosmopolitan makeup of ethnicity and culture is probably the bastion of tolerance and understanding."

County of Minburn #27 Board of Education

> "In a public school, by mingling with other children, a child has a cross-fertilization experience which enriches his or her life, and permits real and free choice. This, in turn, prepares the child for heterogeneous culture. Let us teach an awareness and acceptance of our differences, as well as the right to be different. The public school system is the perfect place to start, and provides the perfect opportunity from the time children are preschoolers."
>
> Ruth Elzinga, School Trustee, Lethbridge School District

> "If the Medicine Hat Public School Division loses 500 more students to private schools, their special programs for the handicapped and gifted, etc., will be seriously curtailed due to lack of funding. I am concerned that private schools will undermine the public school system."
>
> E.W.N. Macdonald, Q.C., Chairman, Medicine Hat Public School Division

> "Students should be integrated into public school systems to enhance tolerance and understanding. Children should be exposed to the characteristics and differences of other groups."
>
> Sheldon Chumir, Save Public Education

For those who have submitted to the Committee that schooling experiences provided along religious lines will promote intolerance because of the isolation and the possibility of narrow indoctrination, the Committee is of the view that although this has clearly happened in some circumstances, there is no evidence to conclude that the existence of religiously oriented schools does, in and of itself, cause intolerance in Alberta.

> "Perhaps some religiously oriented schools do 'bring people apart', but not all."
>
> Alberta Catholic School Trustees' Association

Clearly, no society can function if any significant number of its people withdraw into isolation for religious, cultural or other reasons.

The give and take in the marketplace of ideas that gives democracy its resilience and enables it to adapt, is the same process that enables individuals to adapt. In the same way, the desire for narrow certainty that creates totalitarian nations also creates intolerant individuals, hostile and frightened by openness and uncertainty. Here is the central dilemma. How can an open democracy keep to its principles of encouraging freedom of thought and expression when the inclination of some individuals given such freedom would be to pursue ideals that ultimately destroy the system if widely accepted?

It is also clear that a solid sense of identity and self-esteem is a necessary prerequisite to effective cultural participation, and that, in some instances, this sense of identity is not, in the view of some parents, sufficiently served by the public school system.

People learn, thrive and participate when they have a clear sense of identity and valued affiliations.

In some instances, the freedom to pursue such identities and affiliations, even through exclusive means, may offset the possible narrowing effect of a restricted environment.

To many, the sense of identity and self-esteem flow from religiously based value systems. To some, these value systems are not adequately expressed or dealt with within the public school system.

As is often the case in the resolution of the competing interests of a democratic society, the answer to the dilemma that we have endeavoured to describe in this paper lies between the poles of encouraging diversity, and freedom of religion and parental choice vs. the necessity to maintain a strong public education system and bringing children together so that they can learn by experience to appreciate and respect those from other backgrounds.

To remain consistent with the principles of our open democratic traditions, we must trust our citizens to make their own way.

If we are to err in our judgment, we must err on the side of trust and the good judgment of individual Albertans, rather than to veer towards easier solutions of more controls and more government involvement.

There will always be a place in Alberta for private schools. Our education system must be broad enough, diverse enough, and flexible enough to incorporate the aspirations of all parents within the Province of Alberta.

However, if private schools are to continue to receive public funding, these schools must be accountable to Alberta Education; these schools must meet minimum education standards for all of their students; they must use accredited teachers; they must follow a duly evaluated and approved curriculum and they must be encouraged to allow their students to be a part of the mainstream of education in Alberta by employing wherever possible the principles of shared experiences.

The issue is not whether or not private schools should be permitted in the Province of Alberta. They must be permitted. That is a parent's right in a democratic, pluralistic society.

The issues, from the perspective of the Committee on Tolerance and Understanding, centre around how to encourage shared experiences amongst children in all educational systems in the province.

Every publicly funded school must accept accountability, minimum standards of education, and the challenge of encouraging the development of critical thinking skills in our children that encourage a sense of self-esteem, and abilities characterized by openness, inquiry, imagination, original ideas, dissent, rational thinking, creativity and independence in the unending search for truth.

CURRICULUM AUDIT

The Committee has also examined curriculum being utilized in some private schools in the Province which is, in the view of the Committee, intolerant and unacceptable in Alberta society. Such curriculum refers to Islam, Buddhism and Hinduism as "false transcendent" religions, and implies that those who follow those religions or those who may be humanistic in their philosophy of life are "godless, wicked and satanical". In the view of the Committee, there is no place for curriculum of this kind in the schools of Alberta.

Thus the Committee requested that the same review procedures being carried out on public education curriculum materials be used to examine the most frequently used private school curricula in the Province of Alberta. These include the Accelerated Christian Education (A.C.E. program, used in 19 schools), the Alpha-Omega program (used in 10 schools), the Mennonite school program (A Beka and other materials, used in 11 schools) and the Seventh Day Adventist programs (used in 14 schools).

All of these curricula originated in the United States and were designed to espouse or reinforce a particular religious perspective and philosophy while teaching basic skills and subject matter. In some cases they are used to provide an "immersion" type of experience, with the student taking nothing but these programs. In other cases they are combined with some other standard provincial programs.

It would be an unusual accomplishment for a unitary curriculum, developed by one group of people in support of their own particular religious view of the world, to avoid stereotyping or misrepresenting different points of view and the people who hold them. History has repeatedly shown that partisan views tend to override tolerance, understanding, and respect when open debate is stifled, for whatever reason. This concern was borne out by the audit:

> "Those who challenge the explanations given in PACE's (A.C.E. curriculum units) to historical events and scientific phenomena are described as being 'godless', 'anti-biblical', 'foolish', and 'a fake teacher'."
>
> A Review of Selected Private School Programs
> Alberta Education
>
> "If, on the other hand, the bible LIFEPACS (Alpha-Omega) are to be used with credit courses or junior high options, they leave a great deal to be desired. Statments to the effect that all 'other' religious faiths practice 'false worship'; that they worship 'false gods'; and are therefore 'wicked', do not promote tolerance and understanding of others. These statements themselves are sufficient justification for rejecting this set of LIFEPACs or requiring their modification."
>
> A Review of Selected Private School Programs
> Alberta Education

> "The resources for the primary grades (Seventh Day Adventist) are judged by the auditor to be either problematic (19%) or unacceptable (81%). All the primary materials contain sexual stereotyping in the portrayal of adults and children and the roles they assume...Religious stereotyping is also present in the primary materials."
>
> A Review of Selected Private School Programs
> Alberta Education

Besides avoiding unfair treatment of other people's views, tolerance, understanding and respect require the ability to think critically and openly; to assay the limits of truth and not to be blinded by partisanship.

> "According to the criteria used in the audit of Alberta Education resources, a curriculum which fosters critical thinking as a basic objective is a necessary ingredient for developing this attitude (of tolerance, understanding and respect). On paper, A.C.E. materials are notably lacking in this respect."
>
> A Review of Selected Private School Programs
> Alberta Education

In fairness, it should be noted that we have encountered signs of similar concern among some of those using these curricula materials, and a desire to upgrade them so that they meet basic standards.

We believe that the curriculum used by private schools in Alberta must observe the same high standards set for our public schools, and reasonable efforts should be made to ensure that these standards are adhered to. It is our experience and belief that the vast majority of private school supporters feel the same way, that they do not wish to offend anyone advertently or inadvertently, and that they do not wish their children to be limited by an overly narrow or self-serving curriculum.

CONCLUSIONS

As a result, the Committee has arrived at the following conclusions which are reflected in the recommendations referred to later in this section.

1. Private schools should be permitted to continue to operate in the Province of Alberta.

2. There is no need to categorize private schools into four categories. They are either approved or not. They will only be approved if they employ certified teachers, and follow a duly evaluated and approved curriculum.

3. Private schools must be accountable in their operation to Alberta Education, which must monitor the standards of education being provided in these schools, to ensure that acceptable standards are being followed.

4. There should be no change in funding to Category I private schools. If parents wish additional perceived benefits to their children which they feel are not available in the public education system, then they should be obliged to pay for these.

5. Incentive grants for shared experiences should be provided, so that children in the private and public school systems may have frequent opportunities to come together in a sense of participation and understanding.

6. Local school boards and private schools should cooperate in the delivery of services to students such as common use of school buses, specialized programs for exceptional children, and facilities and programs.

7. Private schools should accept disabled children in the event that parents of such children wish access to these private schools.

8. Alberta Education must assume its responsibility in evaluating curricula being used in private schools, and require that the curricula being used meet the basic criteria of tolerance, understanding and respect for all people.

RECOMMENDATIONS

1. THAT there be one category of private schools recognized by the Province of Alberta, and that Alberta Education establish the category "Private Schools", which will receive funding from the Government of Alberta.

2. THAT the schools designated "Private Schools" be eligible to receive financing of 75% of the School Foundation Program Fund if the following criteria are met:

   a) employment of certified teachers
   b) use of curricula which has been evaluated and approved by Alberta Education;
   c) use of diploma examinations
   d) assumption of all costs over and above the 75% per student costs granted by this Province.

3. THAT public school boards and private schools be eligible to share an additional 5% grant from Alberta Education for the development of inter-school liaison, and shared experiences involving cultural, recreational, sports programs and/or cost-sharing transportation programs.

4. THAT Alberta Education identify ways and means by which private schools receive support for special education programs to meet the needs of disabled students.

5. THAT the Alberta Teachers' Association initiate and maintain efforts to encourage teachers in private schools to obtain associate memberships.

6. THAT Alberta Education develop ongoing review procedures to ensure that all curriculum materials being used by private schools in the Province of Alberta meet the same basic standards of tolerance, understanding and respect expected of materials used in the public system.

Section V

NATIVE EDUCATION

Preamble

The general state of Native education in Alberta is deplorable.

The failure to respond to the special needs of Native students has been a shameful act of intolerance and misunderstanding.

One need only examine the tragic circumstances involving Native youth, which point to unacceptable dropout rates, the dearth of Native students graduating from colleges and universities, suicides, a disproportionate number of Native youth in correctional institutions, age/grade retardation and unacceptable levels of poverty and alcoholism, to conclude that our Native youth are being treated as second-class citizens by our educational system.

That is not to say that the educational system is totally to blame.

There are other reasons: historical, social, economic, and a reluctance on the part of some Natives to fully appreciate the significance of education for their overall advancement.

Nor should one ignore the achievements and new directions which are becoming more and more evident in Native education in the Province of Alberta.

However, there is much to be done to redress the neglect, ill-conceived policies and paternalistic approach that has for too long symbolized the state of Native education in the Province of Alberta.

It is time for action, not for yet another study.

No group in our society has been studied to the extent of our Native population. The shelves in Government offices are stacked with study upon study relating to the problems of the Native people. It is time that the Government took the studies from the shelves and turned them into policies to be acted upon.

In moving to meet the needs of the Native community, we must remember that simplistic terms and solutions are a danger to be avoided. The Native people (Indian, non-status Indian, Metis and Inuit) often have different goals and aspirations. Each group has a distinct history, culture and lifestyle. We must recognize their diversity within our educational system.

Many Natives are holding to their traditional heritage or some modification of their heritage, that they themselves have determined. Some choose to stay in their native communities; some have chosen to live in urban centres, effectively keeping their own heritage and moving freely in the larger culture. Others have assimilated and no longer practice a Native way of life. Still others are caught between cultures without roots or foundation, a condition frequently worsened by chronic poverty, unemployment and few socially valued engagements on which to build their lives and worth.

Some of the recommendations in this report may relate to certain segments of our Native population, but not to others, and this is to be expected in any examination of such a diverse and heterogeneous group.

From an historical, social, economic and educational perspective, the circumstances that face the Native community in Alberta today are unique and unparalleled in Alberta history. The complexities of responding to the problems of the Native population are difficult, but for too long these complexities, of society's own making, have been used as an excuse for inaction, indifference and neglect.

The fact remains that the Government of Alberta is directly responsible for the education of over 30,000 Native students, and that Alberta Education has a responsibility to ensure that all students in the Province of Alberta receive an education of no less than minimum standards.

These are responsibilities that are not being met and require immediate attention.

The members of the Committee on Tolerance and Understanding can only hope that their feelings of indignation are reflected in this report, and that

Albertans will come to realize, if they do not already, the deplorable state of Native education in this Province, so that the energies and resources required will be supplied as soon as possible to relieve the crippling effect of present practices.

The first step has already been taken, as evidenced by the recent announcement by the Minister of Education which reflects the draft recommendations found in our discussion paper on Native Education. The Minister has initiated action on the Committee's first recommendation that: "The Government of Alberta immediately prepare, adopt and implement a Native Education Policy", and we trust that Alberta Education's project team will consider the balance of the recommendations in the course of its mandate.

OVERVIEW OF NATIVE EDUCATION IN RELATION TO THE SIX FUNDAMENTAL PRINCIPLES OF THE COMMITTEE ON TOLERANCE AND UNDERSTANDING

In reviewing the state of Native education today in Alberta, in the context of the six stated principles, the Committee on Tolerance and Understanding found few strengths and many weaknesses.

At the outset, the Committee wishes to recognize the dedicated professionals and laymen in Government, academic institutions and communities who have committed their expertise and energies to meet the complex challenges of Native education in our Province. It is significant to note that Native leaders are often initiating and directing the research and implementing the programs.

This growing trend is the signal of a new era, in that the Native people in Alberta are working for the right to determine their own goals and aspirations and to decide their own new directions. There are lessons to be learned from the past, but we must acknowledge these as history and face the reality of today.

For the purposes of this report the term "Native" means Indian, non-status Indian, Metis, and Inuit.

Principle 1
RESPECT FOR DIVERSITY

> "Alberta is an open democratic society. One of the pillars of our strength is our commitment to permit and to encourage, if needed, the development of the diverse cultures, religions and philosophies that we embody into a vibrant, energetic and respectful society. In an open democracy, choices must not be denied by government edict unless they run clearly contrary to the overall public harmony."

Looking back through history, it is difficult to grasp the extent of the arrogance, intolerance and wilful ignorance displayed by some in our settlement culture towards the Native Peoples of this land. Many authorities of the new settlements viewed themselves as agents of a superior culture and religion with a duty to replace the Native Peoples' way of life with their own.

"Civilize" meant assimilation into the settlement culture's ways and beliefs.

Native Peoples were prohibited from practicing their own religions, were denied freedom of movement, their language was suppressed and their children were forced away from their homes and families to be "educated" in boarding schools.

Generations of Native children grew up without the benefits of a normal family life, and were denied the support of a culture which could have assisted them in sustaining their pride and dignity.

> "I believe that our Indians are a proud people...one hundred years ago your forefathers and mine started to systematically destroy their heritage and rob them of their way of life. We exploit them today as badly as the fur traders and whiskey traders did before the turn of the century. We've taken away their food supply and confined them to reservations and directed them to either live like whites or perish. Our diseases reduced their numbers to near extinction levels and our treaty promises are still interpreted to our best advantage...our intolerance and misunderstanding is damnable."
>
> Len Ross, Superintendent
> Taber School Division

It is difficult to imagine that the cultural restrictions, expropriations, overt repressions and one-sided treaties that were imposed upon the Natives of this Province could occur in today's context, simply because the rules of conduct and standards of human rights have advanced.

But the legacy of intolerance continues, pervading our institutions and our thinking by sheer momentum and often by indifference.

The Native people of Alberta still face formidable barriers to the development and practice of their cultures. Their dignity and respect are not yet assured, their rightful place in our diverse and energetic society not yet taken.

Sadly, many of these barriers are found in the field of education:

> "Native education is so far in the past that it cannot wait on the future. For most of the native peoples of Alberta there is no today in education. The evidence is uncompromisingly clear: native learners are caught in a network of mutually reinforcing handicaps ranging from material poverty through racism, illness, geographical and social isolation, language and cultural barriers, defacto segregation, and simple hunger."
>
> Worth Report On Educational Planning 1972

Caught in a tragic web of vicious cycles, often without hope or purpose, even survival becomes an open question.

> "Alcohol and drug abuse serve the superficially useful function of dulling the pain, of clouding our vision so that we need not be confronted in every dimension of our lives with the frightening truth that we have forgotten how to survive in this land."
>
> Overview of Four Worlds
> Development Project, October, 1983

The high incidence of Native poverty, alcoholism and conflict with the law are well known, and tell of a people in distress.

Although reliable statistics in education are difficult to obtain, the Committee was repeatedly advised of the disproportionate number of Native children in our correctional institutions and jails, the shockingly high dropout rates of Native students in our schools, and the generally poor quality of life for many Native students. Sadly, the measure of despair of some Native youths is reflected in a suicide rate which is ten to fifteen times higher than the Alberta average.

CONCLUSION:

Our society has failed to encourage the development of the Native culture to a point where they can take part as equals in the larger context of our open democracy.

The Native peoples of Alberta are still suffering from a legacy of intolerance and neglect, which has a major impact upon our society's ability to deliver educational services to Native youth.

Principle 2

PARENTAL INVOLVEMENT

> "It is the obligation of parents to ensure that the best education is available for their children."

In determining if parents are fulfilling their desires and meeting their obligation to ensure that the best education is available for their children, we must examine the way parental involvement is encouraged.

Is the educational system "user-friendly"?

Some school personnel make assumptions about Native people based on heresay, myths and the behaviour of the "visible minority", which is a small percentage of the Native population.

Examples of these assumptions are:

> "Native children are not interested in sports - as a result they may not be asked to try out for teams."
>
> "Native parents will not visit schools - as a result they may not be invited to case conferences and decisions may be made about their children without their input...parents may not be notified of sporting events, field trips or other special events, even though their children are participating in them."
>
> Native Counselling Service of Alberta

There are understandable reasons why some Native parents have not been active supporters of schools. They include:

- Lack of role models in the community to show the value of education. In one community, for example, the first school was built 14 years ago. Before that, unless they were placed in residential schools, local Native people received no education at all. This makes it difficult to communicate the value of education to their children or to offer them the encouragement and assistance they need.

- Parents who have had unpleasant, unhappy and frustrating experiences in residential schools may approach their own children's education with a negative attitude. They may feel they cannot demand that their children should suffer the same experiences.
- Parents may have problems which cause stress for their children and a resulting lack of motivation in school. If these problems lead to children being placed in a foster home, stress and insecurity may increase still further.

Native Counselling Services of Alberta

We found out that Native parents are just as committed to their children's education as any other parent. However, it is sometimes not clear to them, based on their own experience, whether the role of schools is positive, negative or indifferent to their child's future. This makes it even more imperative to open up the channels of communication, and to stress local involvement and orientation programs in order to make the system more "user-friendly".

There is frequently a two way communication problem, not only language problems in that many Native parents do not speak English well, but there are also barriers to communications because of cultural differences and priorities.

> "Many Native parents do not know what is happening behind the doors of the classroom. They are normally shy and hold back."
>
> Frank Blonke
> Northland School Division

On the part of parents there is reticence and suspicion. Parents often feel powerless to influence policy, curriculum or teachers. They often do not understand the system and how it works. On the part of some teachers and principals there is a lack of empathy, understanding, skills and resources to deal with Native concerns even if they are raised. Obviously, some bridges must be built.

> "Still another significant factor in the education of Native children is the need for "bridge building" between the school, the Native family and the Native community. Because of past policies (eg. residential schools, the low calibre of most Department of Indian and Northern Development schools, the lack of tolerance and

> understanding by various religious groups entrusted to "educate" the Indian, etc.) many Native people do not feel comfortable with the school system even if they accept the need for the skills that schooling can provide in order to live with dignity in contemporary society. Many school jurisdictions and Native families could benefit from a high quality Native Home-School liaison service that would work to build working relationships between the schools, the Native families and the Native community, generally."
>
> Vern Douglas, Sacred Circle
> Edmonton Public School System

CONCLUSION:

Native parents face many barriers in their overall desire to become involved in the education of their children. These barriers must be overcome so that our schools can become "user-friendly", so that parents will be encouraged to become involved in the education of their children, and so that they may ensure that their children receive the best possible education.

Principle 3

RIGHT OF THE CHILD

> "It is the duty of society to provide maximum educational opportunities for its children and it is the right of the child to receive an education of no less than minimum acceptable standards."

Society has not fulfilled its duty to provide maximum educational opportunities for its Native children, much less ensured that Native children receive an education of no less than minimum standards.

> "Native Education has been a monumental failure, grossly unfair, intolerant of Native culture, and very expensive in its subsequent costs to society. To attempt a solution we must abandon the century-old drive for assimilation."
>
> Dr. Evelyn Moore-Eyman,
> Native Student Services, University of Calgary

Historically the classroom was the place where the Indian was to shed his "savageness" and assume "civilized ways". Native children were segregated in residential schools where the children were isolated from their families for most of the year, forbidden to practice their culture and religion or to speak their language.

The Native child had extreme difficulty in adapting to formalized classroom instruction and unfamiliar rules of social conformity. Any attempt to assert Native culture or independence was punished, often in a high-handed and degrading fashion.

> "One kid used to run away continually and when he came back, the teacher would shave his head bald. This would be done in front of the whole class, and he would also be given a lashing and nothing but dry bread and water to drink. This boy became what today's society would term as being from the criminal element."
>
> George Calliou
> (Recollections from Joussard Resident School in the sixties)

Today, many of our Native children are not receiving an education of even minimum acceptable standards. This is evidenced in a multitude of ways:

a) The jurisdictional complexities of Indian education, involving both the Federal and Provincial Governments, are marked by a notable lack of coordination in planning in the development of services.

b) Alberta has no comprehensive policy or direction in the field of Native education, despite decades of research and input from the Native community.

c) There are few suitable and effective curriculum and resource materials for Native students.

d) The majority of Native students do not have access to English as a second language programs, or bilingual and/or bicultural programs, and as a result often do not have the skills to succeed in mainline educational programs.

e) Native children are often required to travel long distances to and from school which can take up to three to four hours of their school day.

f) Native children are often billetted in receiving or boarding homes with families who do not have an understanding of the Native child's culture or language.

g) The Federal school facilities available to Indian children are often inadequate and badly maintained.

h) Many teachers of Native children do not have the training necessary to deal in a relevant context with Native students.

i) Often, the testing procedures in our schools are linguistically and culturally biased against Native children, resulting in unfair evaluations of ability and/or knowledge.

The combined effect of all these negatives results in alarmingly high Native student dropout rates in our school system.

In the Northland school division, there are approximately 2400 students, over 95% of whom are Native. Only 125 students are enrolled in high school. This is a dropout rate of close to 85%.

It is a feat of courage, perseverance and dedication for a Native student, particularly from an isolated community, to complete high school in Alberta.

Reliable statistics are difficult to obtain; however, it is clear that Native youth are leaving our schools in unacceptable numbers.

CONCLUSION:

Our society is failing to meet its obligation to ensure that Native children receive an education of no less than minimum acceptable standards. Alberta Education requires clearly defined policies and procedures that will overcome the multitude of failures and provide Native education attuned to the heritage and cultural background of the students.

Principle 4

MISSION OF EDUCATION

> "The basic mission of education is to instill in our children:
> - a sense of self-esteem
> - an ability to recognize and pursue personal excellence to the extent of each child's potential
> - a desire to seek truth in all factual aspects of life
> - the ability to develop critical thinking skills characterized by values based on openness, inquiry, imagination, original ideas, dissent, rational thinking, creativity and independence
> - the appreciation of our democratic traditions, symbolized by an attitude of tolerance, understanding and respect for others, no matter what their origins or values might be
> - an attitude of creative citizenship characterized by a sense of responsibility that must flow back from each citizen to society."

Of these missions we see the development of self-esteem as being basic to all others, for, without self esteem, the best efforts to instill critical thinking skills, an appreciation of democratic traditions and an attitude of creative citizenship will be fruitless.

Self-esteem is based in large part on how one is received in the community. Unless one receives tolerance, understanding and respect, it is very difficult to feel valued or to give these things to others.

> "Even if a Native child grows up with a good self image, once he or she enters the school system, it is quickly brought to their attention that they should not have that image, that they are 'second class citizens'. Another comment received was that the kids believe 'we're Native, so we can't keep up'."
>
> Native Counselling Services of Alberta

Lack of self-esteem is a serious problem for Native students. To make matters worse, they face a school environment that often does not meet their needs and a curriculum that stereotypes them as savages or losers at worst.

The 1982 report, "Native People in the Curriculum", published by the Alberta government found that more than 60% of the provincial curriculum was biased, out-dated, or stereotypical of Native people.

> "Stereotyping is pervasive in the curriculum...Indians 'massacre' or 'murder', while Indians were 'killed' by whites."
>
> "Native People in the Curriculum" (1982)
> by A. Decore, R. Carney and C. Urion

While Alberta Education has been attempting to correct these problems and has conducted a full audit of the curriculum in cooperation with this Committee, there are also the problems of omission. The curriculum has little to say about the history, philosophy, achievements, and challenges of the Native peoples. These culturally relevant perspectives are essential because these are the realities that make up the Native students' past, present and future. By omitting these perspectives, self-esteem is undermined just as surely by having to attend exclusively to other peoples' history, experience and priorities, as it is by derogatory stereotyping.

It is significant that virtually every successful example of Native education we have seen places first priority on a sense of self-esteem and a positive identity.

> "If my children are proud, if my children have identity, if my children know who they are and if they are proud to be who they are, they'll be able to encounter anything in life. I think this is what education means."
>
> Native Mother

CONCLUSION:

Public education is failing Native students in its most basic mission - the instilling of self-esteem. To fulfill its mission, public education must develop programs that are culturally relevant to Native students, while eliminating the stereotyping and insensitivity.

Principle 5

ROLE OF PUBLIC EDUCATION

> "The public education system, which includes the separate schools, is the prime vehicle by which Alberta society meets its duty to its children in its endeavour to achieve its basic goals of education."

The history of the public education system, federally and provincially, shows clearly its failure to meet its duty to Native children.

> "Such schooling is assimilation-oriented. It de-emphasizes the use of our indigenous language and it causes varying levels of alienation between children and parents."
>
> Indian Association of Alberta

It is vital that the public education system meet its responsibilities by becoming more responsive to the educational needs of the Native students. Native groups are taking action by turning their backs on the public schools and establishing their own schools.

> "We went to your schools. You taught us we were dumb! You taught us we were dirty. You told us we were drunken Indians. We believed you, and we became what you expected us to be. We have tried to adapt for a hundred years to a culture you have known for thousands. You expected too much, too fast. You did not respect our religion, but expected us to accept yours without question! Now we have our own school we teach our children about our great spirit, about our culture and we teach them to be proud."
>
> Chief Al Lameman
> Beaver Lake Band

The public education system must recognize what Native leaders have clearly seen, that educational programs must be adapted to the needs of the Native student. This is a challenge that the public education system must face in concert with the Native people.

The public education system must prove to be more adaptable, and must take the initiative in forming partnerships with the Native community to develop programs that will work and will provide the best possible education for Native children.

CONCLUSION:

To remain the prime vehicle by which Alberta meets its duty to its children, the public education system must be more adaptable in developing programs that meet the needs of Native students.

Principle 6

SHARED EXPERIENCES

> "In order to enhance tolerance and understanding and respect for each individual within the ever-changing mosaic that is so characteristic of Alberta, we must wherever possible encourage shared experiences among the diverse population in our schools."

The Committee believes that no society can function if any significant number of its people withdraw into isolation. We must encourage contact, openness, and shared experiences that are so essential to our democracy.

Openness and shared experience will only be non-threatening when people participate as equals, when there are no hidden purposes, and differences of viewpoint are treated fairly and with consideration. This is the essence of tolerance and understanding. In the field of Native education there has been no such give and take.

> "We have always been doing things for or to the Native people, but never with the Native people. We come at them with our own set of values, instead of trying to learn their values."
>
> Grant Matkin, former Superintendent of Schools, Cardston

An environment where genuinely shared experiences are possible is one where people are secure in the knowledge that their identity and culture are understood and respected.

If any group in our society feels rejected, it is understandable that they would choose to withdraw from the majority culture. The challenge is one of bringing people together while respecting their identity and culture.

The schools are a meeting place where young people from different cultures are brought together and learn to live together.

With the trend to increasing Native involvement in their own education, a trend that the Committee endorses, there must be better communication between Native and non-Native communities and local School Board jurisdictions.

Too often, we have experienced committed and dedicated people wishing for the same things but not being able to get together. We have seen Native communities and local school jurisdictions close together in terms of distance, but worlds away in terms of communication.

There are many bridges to be built.

We must strive to achieve the delicate balance of encouraging Native involvement in their own education while taking initiatives to encourage Native children to become involved in learning, playing and working with the non-Native population, and vice-versa, so that a growth in mutual understanding will occur.

CONCLUSION:

There is a danger that the increasing involvement by Natives in their own education may result in a growing isolationism of Native peoples. We must encourage programs that will enhance positive shared experiences with the Native people, in an environment of fairness and consideration that make such experiences possible. Both sides must take initiatives to reach out to the other, so that a new level of mutual appreciation and understanding will be accomplished.

Achievements and New Directions

The general state of Native education in Alberta is deplorable. There are, however, pockets of achievement where dedicated individuals, organizations and communities are making things work. These positive examples are encouraging. They all reflect the same basic principles that we have identified as being fundamental to education for tolerance, understanding, dignity and respect.

We cannot outline all of the positive examples we have seen, but it is essential to illustrate how principles derived from common sense and basic human decency lead to effective education. We have already outlined the tragic consequences of ignoring these principles.

A fundamental principle of education is the obligation of parents to ensure that the best education is available for their children. To observe this principle, parents must be involved in the educational process. They must have a sense of what the school is doing and why, and must be able to participate in shaping the educational priorities and methods for their children.

Community Involvement

The Northland School Division in the northern part of the province has an enrolment comprised of about 96% status Indian and Metis students. In 1980, the Northland School Division Investigation Committee said that before education in this district could be improved:

> "Local people must have input and the curriculum and school
> must become more relevant to the needs of young people."
>
> Northlands School Division Investigation (1980)

The Northland School Division Investigation Committee went on to say that input was not simply a matter of stating preferences or making demands. Useful input requires engagement and commitment. Moreover, they acknowledged that "there needed to be more active School Board encouragement and facilitation of teacher/community contact, as opposed to merely recognizing that it is a good thing."

In 1983, Bill 58 under the Northland School Division Act was passed. This bill provided for the election of a Board of School Trustees. For the first time, Indians living on reserves have the right to vote and be elected in a School Board election. The Act also provides for local school board advisory committees to be elected by all eligible residents of each community with an operating school.

There are many positive indications that this local representation is having the desired effect: Parents are more involved; Native culture and language programs are being introduced; local resource people are being used by the schools, and attendance has been gradually increasing.

Finding ways of actually achieving parent and community involvement in every type of school serving Native students is part of a "wave" of development that has been slowly building across Canada over the past decade. One way to achieve such involvement is for Indian Bands to administer their own schools.

Band Controlled Schools

Today, 222 Indian Bands across Canada, eleven out of a total of forty-two of them in Alberta, administer all or part of the education services on their reserves. Band controlled schools receive more support from parents and also encourage more involvement of the entire community.

> "They look at the school as part of the community, rather than an institution they are shoved in. That's the major difference and why they tend to be much more supportive of the school."
>
> Hugh Reid, Regional Director, Education
> Department of Indian Affairs and Northern Development,
> Alberta Region

Band controlled schools illustrate the practical effect of local control over education. Being more sensitive to the realities of their lives and communities, they develop their schools to fit the particular needs of their own children. Band controlled schools make a greater effort to employ teachers and counsellors who are knowledgeable in Native language and culture. Besides a more culturally relevant school program, Band controlled schools are more likely to be involved with and use other resources in the community. Their schools are part of the community rather than something imposed from outside and are valued as such.

The Alexander Band outside Morinville provides a good example of a Band operated Reserve school in their Kipotakaw (To Call an Eagle) Program. Faced with a situation where none of their children had graduated from high school within the past decade, with spiritual, emotional and economic depression becoming the norm, parents decided the time had come to act. After four years of preliminary work the Kipotakaw Program became a reality in 1982. The program combines traditional Cree values with a new emphasis in learning and allowing children to move at their own pace.

Now, Native parents in the Alexander Band have a real say in their affairs. Parental involvement is high. Attendance has jumped from 50% to 95%. The school is crowded with parents on visitation days compared to the small numbers who attended a few years ago.

> "The school is less of an organized structure and more of an extended family process."
>
> Dora Coutoreille
> Kipotakaw Program

When discipline problems threatened the project in its first year, Band Elders were enlisted to help. The Elders keep students in line and advise the teachers on problems because they know the family history. Corporal punishment has been eliminated.

> "The rich heritage passed through the generations of Elders can provide insights into our culture and heritage."
>
> Nekan Ote Awasis Society
> (Child of the Future)

Blue Quills near St. Paul is a federally funded Native-controlled education centre serving seven bands in the Saddle Lake/Athabasca district. It is one of the first Native schools in Canada to offer university courses. In 1979, the Morningstar teacher education program began at Blue Quills. Although this program was small, much was learned about how to prepare students for teaching Native programs, and the Morningstar graduates are highly valued in the communities where they are teaching.

Regrettably, this program is no longer available.

It is essential that teacher education programs for those wishing to teach in the Native community be expanded and encouraged. There is a serious shortage of qualified Native teachers in Alberta, and we have the least-developed teacher preparation programs in Native studies in Western Canada.

Blue Quills currently offers a variety of locally relevant employment training programs for Native youth. Enrollment has tripled in the past five years.

The administrative board of the centre, made up of representatives from all seven bands, recognizes the value of these programs and is now planning to extend the programs to all students in the region, with the support and cooperation of Provincial Education authorities. Such cooperation and development of Native skills is at the very heart of tolerance and understanding in Alberta, and should be actively encouraged wherever possible.

Positive Public School Initiatives

Remarkable for its accomplishment in bridging two worlds is Kitaskinaw School on the Enoch Reserve in the County of Parkland. It is unique in all of Canada. Located on a reserve, it is a public school administered by the Parkland School Division, and has been serving both Native and non-Native children in the area since its inception seven years ago.

> "Those responsible for Kitaskinaw have chosen to be tolerant and understanding. Tolerance has been encouraged by dealing with problems openly and honestly. When people are placed in a position in enunciating their concerns openly, their problems can be dealt with more effectively."
>
> Board of Education of the County of Parkland #21

The inevitable start-up problems have been largely overcome, and methods of encouraging tolerance and understanding have been developed through its open door policy by encouraging parental involvement. Social barriers have broken down.

Kitaskinaw School fosters a cooperative attitude and respect for others through examples of the teachers, assists students to develop a strong sense of self worth, and places emphasis on the individual to reduce labelling. The school promotes multicultural understanding and awareness and aims to provide equal education for both Native and non-Native students. The school also reaches out to the community.

> "The Enoch Band recreation facilities are available to the school during school hours and have been very instrumental in fostering liaison between the school and the entire community it serves."
>
> Parkland County School Division #31

One of the outgrowths of parent and community involvement in education is increased sensitivity to the particular educational needs of the children, as determined by local circumstances.

The Kitaskinaw school is a laudatory example of positive achievement that results from devotion and dedication by its founders, and the tolerance and understanding of citizens of good will who came together and overcame many obstacles to achieve their ends.

Alternate and Cultural Support Programs within Public Schools

Some school jurisdictions with large Native student populations have been developing new methods and materials that are more appropriate and engaging for Native students than the standard curriculum.

The ICAN Program, developed by the Northlands School Division includes cultural and linguistic support materials designed to provide an introduction to schooling for Native students in Grade 1, and enrichment for students and teachers in other grades as well.

The Ben Calf Robe Program was developed by the Nechi Institute, originally to stem the high dropout rate from regular urban schools, and is being run as an alternative program by the Edmonton Separate School Board. The program follows the late Ben Calf Robe's philosophy that Native people must get an education to co-exist with others and that education should include Native history and culture in order to provide students with a firm sense of identity so that they can be part of both the Native and larger societies. It stresses the importance of positive role models through use of Native teachers and aides.

The Plains Indian Cultural Survival School (PICCS) is run as an alternative school program under the Calgary Board of Education. PICCS is specifically designed to provide an engaging and effective learning environment for Native students by increasing self esteem and a stronger Indian identity. The school focuses on Indian culture, language, history and develops decision-making and life skills along with the core academic program.

The Sacred Circle Project of the Edmonton Public School Board is a program designed to sensitize teachers to the needs of Native children and to illustrate some of their culture, history and philosophy.

Project 99 in Lethbridge has an outreach counselling service, providing a communications bridge between home and school for Native families with children in provincial schools.

Small Secondary School Programs - Lessons from Other Jurisdictions

The most severe educational problems for Native students in Alberta are occurring in the remote Northern areas. The "Early School Leavers Technical Report", prepared in 1984 for the Northern Alberta Development Council, shows that students from remote areas drop out of school much earlier than other students (93% dropout rate by Grade 9 in remote areas, compared with 47% in small urban centres and 69% in rural areas).

The reasons for this shockingly high dropout rate are a combination of all of the problems discussed in this report, compounded in isolated communities by the disruption caused by long bus rides or being uprooted from the home community to attend school. This problem has been extensively studied in northern communities and we should learn from their experience.

In 1973, the State of Alaska did an extensive cost/benefit study of schooling children far from their homes and determined that removing students from their home villages for their education created serious social and emotional problems among the students without teaching them the skills that they needed for adult life. They found that the value of consolidated secondary programs simply did not materialize. The conclusions of the report called for small high school programs to be established in home villages. This was followed, in 1976, by a state policy to make at least a partial secondary education program available in every village where there is an elementary school and a demand for secondary courses.

It is notable that the Alaska policy did not come about directly as a result of educational deliberations, but rather on legal grounds of racial discrimination and a class action suit on behalf of Native children. However, a supporting educational rationale was provided in a following case in the "Statement of Agreed Facts" that accompanied the settlement in favour of more effective educational services:

> "The assumed educational benefits of larger secondary schools have not materialized for most village students. The majority of such students have not enrolled in specialized curricula but in basic courses which can be taught in village schools. Village secondary schools offer a basic skills curriculum, which can be enriched by a variety of supplementary programmes, in a personal atmosphere and in small group situations. Local traditions, customs and skills can be transmitted from the adult generation without the severe social dislocation inherent in removing adolescents from familiar surroundings.
>
> Tobeluk vs. Lind, 1976

In 1973, the B.C. Ministry of Education established a task force to examine the circumstances surrounding secondary education for students in rural settings. This task force made twenty-two recommendations, most of which were aimed at strengthening the quality and role of small secondary school programs so that they may provide students with a well-rounded education without the students having to leave home.

We find the arguments in favour of small secondary school programs fit the needs of our own Northern communities.

The Northern Alberta Development Council has arrived at the same conclusion.

> "The Northern Alberta Development Council's past reports do make a case for small high schools in remote and rural communities....Small high schools are viable provided "new approaches and innovations" are considered....The school's physical plant should be treated as a community asset to be used by community members. Evening use by adults and students should be encouraged. Other uses could include adult education, C.V.C. and A.V.C. courses, seminars, workshops and various community meetings and activities....Mobile educational facilities could be a positive asset to small high schools. This concept has the potential to provide education in certain subject areas (i.e. computers, carpentry) in a cost-effective manner. In addition, other types of distance education technologies could be considered. Teleconferencing has become most useful to our northern adult education consortium....Why could it not assist in providing high school curricula?"
>
> Norm Weiss, M.L.A.
> Chairman, Northern Alberta Development Council

The Northern Alberta Development Council is to be commended for their initiative in this matter. They have clearly identified the problems, and their vision of better education must be supported by the government and implemented as quickly as possible.

We particularly encourage the development and application of educational media and communications technology to the problems of education in remote areas. We have visited with some of the youth in these remote communities, and it is heartbreaking to see that their enthusiasm for life and their eagerness to learn is not being encouraged and supported by the best education that our society has to offer. It would be impractical to provide expert teachers in all of these remote areas, but imaginative use of computer and communications technology would permit sophisticated learning support that could not be achieved through any other means. Although this would require new approaches, we feel that the effort is justified, and it is fitting that our unique Canadian expertise in communications should be used to help solve one of our most pressing human problems by enabling people to share and learn from each other's experience.

CONCLUSION:

Workable solutions to many of the special problems of Native education have been demonstrated.

From the Northland School Division we learn that it is possible to overcome many of the barriers to local representation and involvement in school affairs.

From the Alexander Band we learn how local control of a school can increase community involvement, adapt the programs to the cultural and linguistic context, and dramatically increase student participation.

From Blue Quills we learn that secondary and post-secondary programs can be successfully adapted to Native needs and aspirations. We also learn of the need for more Native teachers and the need for effective teacher training programs to be run in such smaller centers.

From the Kitaskinaw School we learn of the many good things that happen, both academically and socially, when public school authorities and Band education authorities cooperate to build bridges of understanding through shared learning experiences for their children.

From all of the alternate and cultural support programs within the public school, we learn that public education can be flexible and meet the unique learning needs of Native students. From the experience of other Northern communities we learn of the effectiveness of small secondary programs.

All of these examples are a reminder of the importance of acting on sound principles. Children learn when parents and teachers know where they are headed and why, when the policies and principles are solidly based in fairness and consideration for all, and when the programs are constructed and conducted with care.

Responsibilities

One of the major barriers to improving Native education is its jurisdictional complexity.

> "An Indian education system must be conceived of as a synthesis of several systems since it utilizes Federal, Band-operated, Provincial and private services. The natural result is extreme fragmentation of Indian education. No effective national or regional structures have been developed to establish the character of Indian education as distinctive, complex, yet forming a recognizable whole within Canadian education."
>
> Indian Education Paper, Phase 1 (1982)
> Dept. of Indian Affairs and Northern Development

The 1983-84 operating figures from the Department of Indian Affairs and Northern Development show the following distribution of status Indian students being covered by Federal funding in Alberta:

There are a total of 11,040 eligible status Indian students, of whom 3,499 attend Federal schools on Reserves, 1,078 attend Band schools, with 6,463 attending public provincial schools.

Nearly 60% of status Indian students living on their Reserves are educated in provincial schools through local agreements with the Federal Government.

Federal Government responsibility is restricted to status Indians living on Reserves or Crown lands. Registered Indians living off the Reserves, non-status Indians and Metis are not covered by this legislation and are served in the regular way by provincial jurisdictions.

Reliable figures for students of Metis, non-status Indian and status Indian families living off the Reserve are not available, but would be in the range of 20,000 - 30,000. All of these students would be served by public schools.

These figures show that the public schools of Alberta are the ones most involved in the education of Native students.

Federal Government

The Federal Government assumed responsibility for the education of status Indian children under Section 91 of the British North America Act. Up until the 1950's, Federal Government policy was to provide education for Indians mainly through delegation of that responsibility to various Christian religious organizations. During the 1950's, policy changed in the direction of integrating Indian students in provincial schools by means of tuition agreements. In 1973, a new policy was announced, devolving control of Indian education to the Indians themselves. This meant encouraging the development of local authority in the form of Band-operated schools. The Band educational authority would have roughly the same relationship with the Federal Government as local school districts have to the Provincial Government. This policy has been widely accepted, but implementation has been very slow.

Although the Province is the principal provider of Native education, the fragmentation of responsibility often creates administrative barriers to good human relations and blocks initiatives for improving educational services.

> "The very laws relating to the education of Native students have at times provided barriers to tolerance and understanding."
>
> The Board of Education for the County of Parkland #31

The jurisdictional divisions create inevitable distinctions between people that sometimes show up as debates over which authority pays for what service. If not handled with sensitivity these distinctions can lead to humiliation of individuals and unnecessary delays in providing services.

> "When a Native student needs glasses, provincial counsellors argue with those from Indian Affairs as to who must pay the costs. In the meantime, the student goes without the glasses because he cannot afford them."
>
> Garth Renyk, Principal
> St. Mary's School, Lethbridge

A lack of coordinated long-range planning between the Federal and Provincial Governments has created serious difficulties for the provision of educational services.

Prior to the adoption of the local control policy, the Federal Government's push for integration of Indian students in provincial schools demanded heavy capital investment in provincial schools. This locked the Federal Government into financial commitments that are still influencing priorities.

> "Because of the contractual nature of the joint school agreements, the Federal Government gives first funding priority to this program, to the detriment of the federal and band school construction programs. This led to the comparative neglect of federal and band requirements with the result that today many buildings are run down and there is a large backlog of school constructions requirements."
>
> Indian Education Paper, Phase 1 (1982)
> Dept. of Indian Affairs and Northern Development

It is significant that while the proportion of Indian children enrolled in elementary school has virtually matched national participation levels, the proportion of children enrolled in secondary school has actually been declining. There are undoubtedly many reasons for this decline, but one that is obvious is that the total number of eligible Indian youth has increased substantially and secondary schools, unlike elementary schools, are mostly far away from home. In communities where bands have assumed control of secondary education or where provincial schools are close by the Reserve, retention rates are higher.

Some Native parents would rather their children attend provincial schools than federal schools because they have access to better facilities and services. In 1982, a study of Indian education by the Department of Indian Affairs and Northern Development clearly identified the problem:

> "Formal and informal evaluations of the federally-operated and band-operated school systems indicate that they are generally less supportive of student learning than provincial school systems. Lower standards are indicated in areas of both programs and facilities. Additionally federal and band school systems do not have the support of modern management processes and frameworks for the design, delivery, administration and evaluation of educational services which are the norm in provincial systems."
>
> Indian Education Paper, Phase 1 (1982)
> Dept. of Indian Affairs and Northern Development

The reason for these deficiencies is starkly clear and frankly stated in the Federal Government's own report:

> "In the mid-1970's there were two headquarter education units, one concerned with development, the other with operations. The seventy-six person year complement also included a small training research unit in Saskatchewan. The present headquarters person-year allotment is nineteen, with six positions vacant."
>
> Indian Education Paper, Phase 1 (1982)
> Dept. of Indian Affairs and Northern Development

We can only conclude that the Federal Government finds itself with a responsibility for which it has neither the capacity nor the will to discharge.

Although the Federal Government does not have the particular capabilities to deliver educational services on a par with provincial standards, it is likely to remain in the field as a major partner in Indian education. Indian associations, struggling to protect their special status, do not wish to lose their direct Federal link.

CONCLUSION:

Federal Native education programs do not meet the needs of the majority of Indian students. In keeping with our principle of parental involvement, we endorse the Federal policy of turning over control of education to Band education authorities. We also recognize the pressing need for cooperative long-range educational policy development involving Native groups and the Provincial and Federal Governments.

Provincial Jurisdiction

If the Federal Government has neither the capacity nor the will to discharge its responsibilities in Native education, the Provincial Government and its local boards have been equally remiss.

A 1984 report, "Recent Developments in Native Education", prepared by the Canadian Education Association, contains results of a national survey on provincial programs and initiatives in Native education. The summary for Alberta included the following:

> "Alberta has been closely examining native education during the past decade....At present, policy in Alberta is in a state of flux. Some dimensions of a new policy are emerging but no full blown policy has yet been articulated."
>
> Recent Developments in Native Education, a CEA report

We cannot claim to have been unaware of the problems. In 1972, the Worth Commission Report on Educational Planning Alberta stated:

> "For the sake of Alberta's Native peoples, and as a measure of the dignity of our province, it is time to stop the learned rhetoric and start the learning action in early, basic, higher and further education...The evidence is clear that native peoples not only need but want better schooling. They must have it. They must have it immediately. They must have better schooling on their terms with a major voice in the development, and strengthening of their own cultural base ... Interracial tolerance, understanding and mutual respect cannot come about unless we help learners from the very beginning to feel secure within themselves and toward their rightful place in society."
>
> "A Choice of Futures"
> Worth Report on Educational Planning, 1972

Sadly, the Government of Alberta has not adequately responded to the challenge for action contained in the recommendations of the Worth Commission.

In comparison with the other western provinces, Alberta clearly has the least to show in the areas of Native education policy, curriculum resources, and teacher training programs.

Since provincial public schools provide most of the education for Native students, the province must be prepared to take the initiative in developing educational programs that meet the needs of Native students. It is important to remind ourselves that the jurisdictional complexities are not an excuse. The majority of Native students are educated entirely under provincial jurisdictions.

Although in Alberta educational services are highly developed, there is a troubling history of institutional indifference to the unique learning needs of Native students.

> "From the onset of an aboriginal child's schooling, he encounters cultural and linguistic barriers ... Such differences in background in the early years creates difficulties for aboriginal children to adapt socially when encountering formalized instruction at school. Many of the social studies and history texts describe history, development and progress in Euro-Canadian terms....and generally ignores the aboriginal contribution to Canada's growth. The aboriginal child is taught to feel ashamed and inferior. This low self-esteem invariably results in greater absenteeism and eventually he drops out of school ... The aboriginal child did not drop out, but was gradually and steadily pushed out."
>
> Elmer Ghostkeeper
> Alberta Federation of Metis Settlement Assoc.

By not being flexible enough to adapt their instructional approach to meet the needs of Native children, many schools assume that cultural and linguistic differences are best treated in the same manner as learning disabilities. There is also a common prejudgment by school personnel that Native children cannot do well in academic programs so they are frequently placed in vocational and service programs without any choice.

Provincial schools also use tests and assessment instruments that often do not take into account the cultural, linguistic and experiential differences of Native students.

> "Native students have traditionally scored low on intelligence tests, not because they were of low intelligence, but because the tests assessed skills and concepts they had not needed to develop in their own sociocultural context."
>
> Frank Carnew, Native Student Services
> University of Calgary

The lack of initiative to repair what has long been recognized as a serious education problem is inexcusable.

> "Courtworkers reported that in some schools in Alberta for example, 'not one Native student has graduated in 10 years'. Underachievement and unhappiness in school are frequently linked. Native Counselling Service of Alberta staff report that many Native children they work with, who are still in school, are not happy and are not doing well. As one courtworker said 'They're just biding their time 'til they're sixteen'."
>
> Native Counselling Service of Alberta

The reasons for Native student unhappiness are all too clear. Our school system has not developed educational approaches that meet their needs, thus ignoring the principle that school boards must provide maximum educational opportunities for all students resident in their jurisdictions.

We have among us the understanding and skill to match the challenge. The only tragedy greater than the one experienced by the Native peoples would be our continued inactivity and indifference.

CONCLUSION:

It is essential for the Provincial Government to act now to develop and implement an effective policy for Native education.

RECOMMENDATIONS

In consideration of the following conclusions:

1. The Native people of Alberta are still suffering from a legacy of intolerance and a lack of dignity and respect.

2. There are extra barriers to effective involvement in education for many Native parents.

3. Our society is failing to meet its obligation to ensure that Native children receive an education of no less than minimum acceptable standards.

4. Public education is failing Native students in its most basic mission, the instilling of self esteem.

5. To remain the prime vehicle by which Alberta meets its duty to its children, the public education system must be more forthcoming and adaptable in developing programs that meet the needs of Native students.

6. There is a danger that the increasing involvement by Natives in their own education may result in a growing isolationism of Native people.

the Committee on Tolerance and Understanding recommends:

1. THAT THE GOVERNMENT OF ALBERTA IMMEDIATELY PREPARE, ADOPT AND IMPLEMENT A NATIVE EDUCATION POLICY, THE OBJECTIVES OF THE POLICY BEING:

   a) To enable Native children to reach their full potential and achieve parity within the public education system;

   b) To ensure that Native culture, history and contemporary life are adequately and accurately reflected in the overall curriculum of the public schools;

c) To recognize that Native people are not a homogeneous grouping and that there is a need to preserve the languages, cultures and traditions of all tribal origins indigenous to Alberta;

d) To encourage the participation of Native people in the public education system;

e) To develop programs which are consistent with the aspirations of the Native community and meet the needs of students;

f) To support local initiatives in providing alternate programs to counteract the high dropout rate;

g) To encourage communications, cooperation and consultation among all federal, provincial and local authorities to ensure a coordinated effort to meet the needs of the Native community.

2. THAT ALBERTA EDUCATION
INCORPORATE THE FOLLOWING SPECIFIC RECOMMENDATIONS
IN THE POLICIES, PROGRAMS AND PROCEDURES
OF THE NATIVE EDUCATION POLICY OF THE
GOVERNMENT OF ALBERTA:

CURRICULUM

a) The development, coordination and incorporation of a comprehensive Native Studies Program into the existing Alberta Curriculum at all grade levels;

b) The commissioning by the Government of Alberta of a Native Learning Resources Series, as a supplement to the Heritage Fund Learning Resources Series. To be developed in coordination with the Native community and consist of texts, audiovisual material, literature and learning aids;

TEACHERS

c) The establishment by the Alberta Teachers' Association of a Native Education Specialist Council responsible for program and professional development in the field of Native Studies, which council shall be distinct from the existing Multicultural Education Council;

d) The certification of a post-secondary institution by the Departments of Advanced Education and Education, in consultation with the Native community, which will offer the following programs through outreach campuses located in Native communities, namely:

- a teacher training program for Native and non-Native students who wish to major in Native Studies (equivalent to the now defunct Morningstar program)
- para-professional training for students who want a career as Native counsellors, home-school liaison workers, Native language and culture specialists or teacher aides.

e) Instruct the Faculties of Education in all post-secondary institutions to offer a Bachelor of Education degree program with a major in Native studies;

f) Instruct the Faculties of Education in all post-secondary institutions to require all education students to enrol in an introductory course in Native Studies in order to earn a Bachelor of Education degree;

g) Cause the Government of Alberta to establish scholarships as part of the existing Heritage Fund scholarship program, for students who wish to obtain a Bachelor of Education degree majoring in Native Studies or pursue a para-professional career in Native education;

PARENTAL AND COMMUNITY INVOLVEMENT

h) Revise the School Act to remove any impediments to Indians being able to serve as trustees on school boards or have their concerns represented in an official capacity;

i) Encourage Local School Boards to increase involvement of Native parents through such initiatives such as Parent Advisory Councils, Home School Liaison programs, and specialized counselling services for students and parents;

PROGRAM DEVELOPMENT

j) Request Native organizations to undertake a leadership role and initiate a public awareness campaign to advise Native parents of their rights and responsibilities in regard to the education of their children and to identify ways and means for parents to become actively involved with their childrens' teachers, the school administrators and the political process in their local communities;

k) Develop Native language programs and support resources that can be utilized where demand warrants by local school jurisdictions to provide language options, bilingual/bicultural programs and heritage language programs and English-as-a-Second-Language programs for Native students;

l) Encourage and provide support to local school boards in designing and implementing programs for Native students in their jurisdictions, including the adaptation of regular and special education programs as well as creating alternative programs;

m) Ensure that Alberta Education and local school jurisdictions take into consideration the linguistic and cultural differences when testing Native students and that testing measures be developed which accommodate these differences;

n) Develop and adopt an official policy of supporting and funding the establishment of small secondary school programs in rural and remote communities, based on the principle that services be provided on the basis of need rather than numbers;

o) Consider the community school program in developing and implementing the "Small Secondary School Program" including provisions for the introduction of computers and television programming to complement the staff and resources available on location;

p) Incorporate in the education plan for remote areas the capability to utilize modern communications technology.

3. THAT THE GOVERNMENT OF ALBERTA INCORPORATE THE FOLLOWING RECOMMENDATIONS IN THE IMPLEMENTATION OF THE NATIVE EDUCATION POLICY:

a) That the Minister of Education convene a conference on Native Education to introduce the Native Education Policy to Native and educational leaders, build public awareness and signify to the Native community the Government's commitment to achieving the policy objectives;

b) That Alberta Education be charged with the responsibility of carrying out the Native Education Policy and that the Minister of Education encourage all school jurisdictions to uphold the policy objectives in their jurisdictions;

c) That Alberta Education establish a departmental structure to be responsible for the development, coordination and implementation of the Native Education Policy of the Government of Alberta;

d) That the Legislative Assembly of Alberta receive an annual report from the Minister of Education on the status of Native education in the Province.

Section VI

INTERCULTURAL EDUCATION

Preamble

Alberta is a multicultural society.

No single group with common ethnic roots forms a majority of the population.

Our citizens come from more than one hundred countries of origin.

There are over 1,040 cultural heritage organizations in communities throughout the province.

The depth of our understanding of our cultural communities will have a major impact on the way Alberta develops as a society.

This report explores the challenges and responsibilities of our education system in developing the tolerance, understanding and respect for others necessary in our society in order to turn diversity into a source of learning and strength.

It is now time for Alberta to recognize the vital role that education must play on a continuing basis to assist in the development and understanding of the richness of our multicultural communities.

It is now time for Alberta to have an explicit intercultural education policy.

It is now time for Alberta's universities to provide adequate training for its teachers to face the day to day realities of multiculturalism in the classroom.

It is one thing to be aware of the multicultural realities in Alberta society in 1984, but in order to understand, appreciate and develop the richness and opportunities afforded to us in our society, it is essential that Albertans have the experience of enjoying multiculturalism on a day to day basis.

The members of the Committee on Tolerance and Understanding have had a rare opportunity to experience the diversity of Alberta's cultural communities at first hand.

At public hearings, within our schools, at meetings with representatives of multicultural communities, in mosques, cathedrals, settlements and reservations, we learned of the dreams, aspirations and fears of our minorities.

Cultural diversity has a meaning which extends beyond the physical expression in dance, music and literature. As Native communities have pointed out, it is more than beads and feathers - it is an examination and understanding of traditions and values. Cultural diversity is a concept where there is a willing acceptance in everyday life of the human differences of others, and an equal acceptance of the expression by individuals and groups of their cultural differences.

Human understanding respects the rights of individuals. Cultural understanding respects the rights of groups. The two are interwoven and inseparable. The challenge of the future is the manner in which we work together to realize the tremendous potential represented by the cultural diversity found in this province.

In this report, we refer to Intercultural Education. By this we mean an educational system that brings together various cultural communities to interact and share in an appreciation and understanding of multiculturalism.

Intercultural Education must be a significant force in the development of multiculturalism.

Schools provide a marvellous vehicle to create the learning environment which will act as a catalyst for children to appreciate and understand cultural communities by sharing experiences on a daily basis.

One need only visit the schools of Alberta to observe the diversity of cultures represented by the children in each classroom.

How we deal with this reality in the classroom is an essential element in creating the sense of understanding of those who come from varying backgrounds and cultures, for they will become the adult citizens of future Alberta.

Much has been done to overcome the barriers of prejudice, ignorance and bigotry in Alberta.

Albertans can point with pride to numerous examples of action by Government and Albertans generally which promote tolerance, understanding and respect for all people.

From our legislative commitment in the Alberta Bill of Rights and the Individual's Rights Protection Act, to the record of achievement of the Alberta Cultural Heritage Council, the Cultural Heritage Branch, the Alberta Human Rights Commission, and thousands of examples of day to day commitment by individual Albertans, we can see progress towards the building of a positive environment which will overcome the waste of human resources, the human tragedy and the inner hurt that are the consequences of prejudice and discrimination.

The evolution of Canada as a multicultural society has not been without its problems. In the past, racial discrimination, religious bigotry and prejudice against minority groups have manifested themselves across Canada.

Sadly, discrimination, in subtle and sometimes not so subtle forms, can still be found in Alberta today. Submissions to the Committee from minority groups, particularly visible minorities, told of many incidents of intolerance.

In a democratic society, if we are to continue to enjoy the rights and freedoms that are so dear to all of us, we must all share the responsibility to contribute to the overall development of our nation.

Canada is unique amongst the nations in its multicultural character. This uniqueness is a resource and a source of strength.

Cultural diversity is a reality which is only beginning to develop its potential in becoming a social, economic and political force. Albertans must be prepared for the opportunities and challenges this presents.

The role of education becomes paramount in teaching the skills and attitudes necessary for citizens to develop fully in a pluralistic society.

Our schools must be utilized as active participants in fostering intercultural awareness, understanding, and appreciation of diversity.

This report will highlight many areas to be considered which will, if recommendations are implemented, encourage our educators to develop intercultural education programs and policies which will assist Albertans to appreciate the fullness of life which is possible within a multicultural society.

CULTURAL DIVERSITY AND THE ROLE OF EDUCATION

Initially, the primary focus of multiculturalism and cultural heritage policies was to provide support directly to cultural and ethnic groups to aid each in retaining a distinct identity and increase appreciation of cultural heritage among all Canadians.

The emphasis is now shifting to education as the realization grows that governments have a responsibility to ensure that society is understanding of and responsive to the rights of all individuals and groups who make up our cultural mosaic. The best efforts to foster tolerance and understanding are doomed to failure if, on the one hand, we encourage and support groups to establish an identity but, on the other hand, fail to address situations created by a lack of human understanding.

The only approach that addresses this challenge is that of intercultural education. It recognizes the fact that people belong to groups which represent many cultures, and its purpose is to bring people together so that they learn about each other's cultures through interaction and shared experiences. Intercultural education exposes children and adults to the similarities and differences that exist among cultures and provides opportunities for people to learn about each other through experience. It is not only the school system that has a part to play. Government departments and agencies, service groups, community organizations and cultural and ethnic groups all share the responsibility to create a multicultural society free of prejudice and discrimination.

The commitment of the Government of Alberta to foster tolerance and understanding through respect for cultural diversity and human rights is clear. In 1972 the Government of Alberta enacted the Individual's Rights Protection Act which is unique among human rights codes in Canada in that it supercedes all other provincial legislation with the exception of The Uniform Building Standards Act. The spirit of the Act is stated in the preamble.

> "WHEREAS it is recognized in Alberta as a fundamental principle and as a matter of public policy that all persons are equal in dignity and rights without regard to race, religious beliefs, colour, sex, physical characteristics, age, ancestry or place of origin;"

In 1972, the Government of Alberta officially adopted a Cultural Heritage policy, Position Paper No. 7, which has the following objectives:

(1) To give Albertans increasing pride and identity as a people.

(2) To unite us in singular strength through understanding of our individual ethno-backgrounds; the sharing of our cultural diversity and richness, and appreciation of our evolving identity;

(3) To preserve the cultural wealth of our past; the rites, arts, music, etc. of our native peoples; the old-world contributions of our immigrant settlers; the songs, dances, social ways that each ethno-group brought by way of cultural dowry to this new land and which, in many cases, is becoming a common cultural mosaic, uniquely our own.

(4) To stimulate the living arts - painting, dancing, music, handicrafts, the human drama -precisely because of our diversity of heritage background, and thus help Alberta's writers, musicians, dramatists, dancers, etc. to national and international acceptance, appreciation and recognition.

The one policy area that has not been addressed by the Government of Alberta in respect to upholding Alberta's provincial policies on cultural heritage and individual rights is that of education.

Though the education system is a major vehicle to reach teachers, parents and children of all ages, the role of the education system has never been clearly defined in respect to either a supportive or catalytic role in upholding provincial policies.

That there is a role for the education system is clear in light of the submissions received by the Committee. Many submissions identified major concerns that indicate the education system has not kept pace with change in society nor does it respond to the needs of students from cultural groups. There were charges that the school system does not appreciate or respond to the needs of students who face a cultural adjustment from their home environment to the school environment.

> "Many of our students cannot relate in a meaningful manner their school experience to life experiences at home. A large number of our students are not at ease with their own identity. Schools for instance do not have the tools required to create pride in each child's background and history. We do not have a history of Alberta that reflects the contribution of our forefathers. A number of our children are attempting to reject their association with their cultural group to adopt the majority culture and language. Being rejected by their cultural group for this and unaccepted by the dominant group for their differences, they are becoming misfits in our society. Others who find that the school is not responding to their needs simply drop out to pursue their own lifestyle. The lack of success our school system has in meeting the needs of minority group children can probably be measured in large part by the number of school dropouts."
>
> Lakeland Roman Catholic School District

There is an opportunity for the education system to be more active in fostering human understanding and cultural awareness.

> "The tolerant attitudes upon which a functioning multicultural society is founded can be taught and learned....The delivery to youth of an effective and compassionate understanding of the workings of a multicultural society and the policing of this task must surely be most easily and effectively accomplished by the certified teachers of this province as an organized group."
>
> Jewish Federation of Edmonton

Educators have a difficult challenge, as they balance their responsibility to ensure children learn and respect history and tradition while, at the same time, prepare children to live in a rapidly changing society.

Education must combine conservation with the role of transformation, and too often its inclination has been to react to change rather than being proactive. It is clear that to balance the above, public education must keep pace with social and technological change to ensure it is responsive to the community.

> "Education is seen as the means to a solution to various problems: let education work its magic and all will be resolved. Although proper education may reduce prejudice, it cannot stand alone against such a virulent force, and those who expect the schools to carry the major burden will be disappointed. Government agencies, volunteer groups, church organizations, community associations, parent-teacher groups, political organizations, professional associations and others should all be involved in the fight. Indeed, concerted national and international efforts are required. Education can support these efforts, but it is not a panacea."
>
> Alberta Association for Multicultural Education

For too long, education in the classroom has been isolated from the activities and programs in the community. The classroom is a unique setting where children from all backgrounds are brought together and educational opportunities exist on a day to day basis to learn through experience. We need to use these opportunities to foster tolerance and understanding through intercultural education in both school and community.

> "It is the Council's view...that specific educational programs promoting positive attitudes towards ethnic and multicultural variety should be in place. The Council also attaches great importance to the existence of mechanisms, both to monitor the effectiveness of such programs, and to encourage adherence to the multicultural principles and ideals of the government and people of the Province of Alberta, not only by those engaged in the teaching professions, but also by those in public service in general."
>
> Alberta Cultural Heritage Council

In re-examining the Government of Alberta's policies in education, the Committee found that the Goals of Schooling and the Goals of Education are significant statements which implicitly support the objectives of intercultural education. In light of the changes in our society and its increasing cultural diversity, the Committee feels it is an appropriate time to review and update these goals to explicitly include a commitment to increasing our children's appreciation for cultural diversity and respect for human rights.

Currently we have the opportunity to put in place the educational policies and structures to meet both the challenges and opportunities increasing cultural diversity presents. We can learn from the experiences in other jurisdictions, where rapid population growth and the growing demands of cultural groups have resulted in major new initiatives. In Ontario, there is a multicultural policy, and the policy has also been applied to the programs and services of the Department of Education.

> "The Ministry of Education acknowledges the responsibility of preparing all pupils to live in our multicultural society and in an increasingly interdependent world. Accordingly it strives to ensure that the three principles of Ontario's multicultural policy - equality, freedom of access to public services and facilities, and right to maintain one's cultural heritage - are operational in all schools."
>
> Ministry of Education, Province of Ontario

At the local school board level, Vancouver, Saskatoon and Toronto have adopted and implemented multiculturalism and race relations policies.

In Vancouver, the race relations policy allows the School Board to "respond actively and decisively to issues of racism in teacher training, educational policy and reading materials and in the various levels of government in the community. The Board wants students and parents to know clearly that it will not tolerate any form of racial bias within its jurisdiction."

In Toronto, the Board of Education created an Equal Opportunity Office with an Advisor on Race Relations to implement their policy, as well as a Race Relations Committee to monitor the implementation. This allotment of manpower and resources is a clear commitment to their policy, which states:

> "The Toronto Board of Education condemns and will not tolerate any expression of racial/ethnic bias, nor bias on the basis of sex or sexual orientation, in any form by its trustees, administration, staff or students."

The Saskatoon School Board based its policy on Article I of the United Nations "Universal Declaration of Human Rights", and included in its race relations policy not only statements in respect to developing racial harmony and respect for cultural diversity, but also an affirmation that it is an equal opportunity employer.

In Alberta, the Calgary Board of Education has developed a policy that spells out clearcut principles and details the guidelines for the enactment of the policy in respect to students, the school and the community. The policy statement, as follows, is itself a model for all school boards to consider and is an example of the leadership that can be found in local school boards across Alberta.

> "The Calgary Board of Education acknowledges cultural diversity as a positive feature of Canadian society and endorses the concept of Multiculturalism as an interdisciplinary process designed to foster the development of cultural understanding.
>
> Multiculturalism assumes an attitude which accepts differences, respects the values of others, and provides all students an opportunity to benefit by experiencing and understanding the cultural pluralism which is Canada's reality.

> To this end, the Board encourages the provision of learning experiences in all schools whereby all students have opportunities to develop pride in their cultural heritage, self-esteem and understanding of Canada's cultures."
>
> Calgary Board of Education

With the realization that the implications of cultural diversity extend beyond the realm of culture alone, it is time to clearly define the role of education in upholding and supporting provincial policies of cultural diversity and individual rights.

INTERCULTURAL EDUCATION

Education must be intercultural in nature. A positive learning environment is vital to the development of self-esteem which the Committee feels is essential for the development of a more tolerant and understanding society. Children who feel good about themselves will transmit their feelings of worth to others. High self-esteem results in a secure individual who does not fear that which is different but welcomes differences as challenging, exciting and personally fulfilling.

Self-esteem is a prerequisite to open and positive relationships with others. To develop self-esteem, successful programs are those which provide the opportunity for shared experiences where students interact, and which promote self understanding through awareness of personal abilities, competencies, strengths, personal characteristics, interests and values.

> "We are convinced that these attitudes can be taught, and taught successfully, through sensitivity and awareness. It cannot be instilled through rigid rules of respect for "traditional" institutions and values, but must result from students putting themselves in others' shoes, understanding others' ways of living and understanding others' perspectives."
>
> Cheryl Snider, Red Cross Youth

Intercultural education is an integrated approach based on providing shared experience. Curriculum, learning resources and audio visual materials are all complementary to the process, but the key ingredient is first-hand experience for students.

> "Tolerance seems rather consistently to result from children associating with each other in ways where they must work together in situations of equality and mutual dependence. Hence, such things as school disciplinary codes can be very effective. So also can the encouragement of small work groups, where children of different backgrounds must work together towards a common goal."
>
> Dr. Norman Buchignani, University of Lethbridge

Cultural groups have recognized the education system as the best source for fostering tolerance and understanding, but it is perceived that our schools do not have the expertise and resources to meet the challenges represented by the increasing needs and aspirations of cultural groups.

> "School systems have a tremendous challenge. They must make every effort to develop self pride in children and pride in their cultural heritage. Without this background, children will not be able to approach the next step which is to relate to other ethnic groups. The challenge that each school has is to bring each child to be able to function at par with his peers in society. For this to be realized, we need trained staff, programs and materials. In this important work, the school must not work in isolation."
>
> Lakeland Roman Catholic Separate School District No. 150

Intercultural education does require a commitment of time, effort and energy by the individual teacher.

Without the appropriate training, the support of practical, sound curriculum and learning resources and the endorsement and application of the principles of intercultural education throughout a school system, teachers are faced with near-insurmountable barriers which only the very determined can overcome.

With growing recognition of the need for clearcut policies on intercultural education, administrators must take a step into the classroom and gain an appreciation first hand of the day to day challenges the teacher faces in the classroom with regard to cultural diversity.

TEACHER TRAINING

Over the years there has been a reluctance on the part of many teachers to bring an intercultural approach into the classroom.

Both preservice and inservice training programs need to be examined in light of the skills and expertise demanded of teachers in the classroom today.

> "Changes to preservice and inservice teacher education is a basic requirement. Teachers should know the fundamentals of the social psychology of prejudice so that we may guide students' learning and we should have the necessary assessment and selection skills in order to screen instructional materials."
>
> Alberta Association for Multicultural Education

> "At present, hardly any of our teachers have received formal training in cultural education. A large number, for instance, would likely not recognize the importance of clarifying one's sense of identity in order to be able to relate to individuals from another ethnic group. Teachers must learn to function effectively within other cultural groups and to react positively to members of that group. Educators must know how to prepare minority group children to function without their own ethnic cultures and to understand and function within other cultures and communities. Teachers must also have the skills and knowledge to help children from the majority culture to respect and function within other ethnic communities."
>
> Lakeland Roman Catholic School District

Teacher training at our post-secondary institutions has come under close scrutiny lately as many students and teachers are questioning the quality and practicality of the training they are receiving. The inadequacies of teacher training in the intercultural field must be addressed.

> "It is not enough to tell us that children of minority groups have problems in schools, for we learn to approach minority children with dread and low expectations. We do not learn how to effectively work with them, and we are often left with the impression that their culture, not the system, is at fault for their failures, it is not enough to teach us that stereotypes and biases exist in textbooks. We must learn how to pinpoint them and balance them through instruction. Most importantly, we must discover the many ways in which such stereotypes and biases influence our own attitudes and behaviour."
>
> Carol Leroy, B.A.
> 2nd year Education Student, University of Alberta

> "Regrettably, my knowledge of multiculturalism in Alberta stems from three limited sources. These are:
>
> 1) personal travel
> 2) elementary school
> 3) Heritage Days celebration at Hawrelak Park.
>
> I believe this situation should not happen. Every teacher should be exposed to multicultural studies at the University level."
>
> David Paterson, B.A., 2nd Year Education Student, University of Alberta

Teacher training has not kept pace with the changes in society, much less the changes in the classroom, and our post-secondary institutions have a responsibility to make certain this neglect is rectified. It is time to put a priority on practical research to ensure that programs of study are updated to equip teachers for teaching students in a culturally diverse society.

> "We need rather, therefore, to explore whether, within the framework of our present program, we can achieve a sharper focus on the cultural context of teaching and learning in the classroom. Teaching about multiculturalism is one thing; it has to be done. Having a multicultural awareness and bringing this to bear, whenever appropriate, in all our teaching, is another; it is the latter at which we should aim, if we want to contribute more effectively, as teacher-educators, to preparing teachers for multicultural schools. We need to cultivate this awareness in ourselves in order to find ways of cultivating it in our prospective teachers."
>
> Faculty of Education, University of Alberta

At the Faculty of Education in Calgary, an ad hoc Faculty Committee on "Discrimination in School, Classroom and Curricular Materials" is examining the compulsory courses of the elementary and secondary route programs with a view to identifying those matters bearing on stereotyping and discriminatory practices which it can be expected will be dealt with in all sections of the core courses.

Topics under consideration are:

1. Attitudes to minority groups
2. Attitudes and practices with regard to the handicapped
3. Religious discrimination
4. Methods of textbook analysis for identification of biases
5. Identification of practices leading to sex role stereotyping in the classroom
6. Methods of dealing with race problems in the classroom.

Optional courses, inservice courses and workshops are also being considered to augment the complementary courses.

The multicultural awareness of teachers has been a priority with the Alberta Teachers' Association, and it has focused on reaching teachers in the schools and making them aware of how to incorporate a multicultural approach in the classroom. The Multicultural Education Specialist Council conducts workshops on multiculturalism and the Association for Multicultural Education acts as a clearing house through which information about activities, publications, resources and concerns in the area of multiculturalism can be shared and disseminated. The Alberta Teachers' Association established a Committee on Stereotyping and Discriminatory Practices which conducts ongoing programs to provide assistance for teachers in identifying and overcoming discrimination.

Efforts must be increased to combat what many educators have identified as a serious obstacle to intercultural education - the reluctance of teachers to adopt an intercultural approach, which can be traced to the following factors:

1. No in-service
2. No central resource area
3. Overwork
4. Too many pressing compulsory programs
5. Other specialties

6. No time for optional materials
7. Lack of knowledge about multiculturalism
8. Multiculturalism as a threat to their good teaching: they feel that someone is saying that they are not doing a good job
9. Apathy in general
10. Dislike of anything new
11. Bigotry and lack of belief in this concept
12. Perception that they are doing multicultural teaching, when in fact all they are doing is something one day, or one week a year, when it should be ongoing all year.

A. Skoreyko, SPEDS Teacher,
Brentwood Elementary, Calgary

A major source of inservice activity which can be found throughout the province is that initiated by the local school jurisdiction. The Calgary Board of Education is only one example that has, as its priority, teacher training.

> "Activities include the development of policy and regulations, the provision of assistance to teachers through curriculum development work, teacher inservice activities, and a program by which all staff are evaluated on a regular basis. Ultimately, the success in dealing with intolerance at the school level represents the efforts of dedicated, sensitive, creative professionals who are in the front line of working with people of different cultures, races, creeds, languages and expectations."

Calgary Board of Education

Educators and teachers are the key to the success of a program that meets the individual needs of students and builds self esteem.

Without special teacher preparation, the potential of intercultural education will never be realized.

LANGUAGE INSTRUCTION

The Committee on Tolerance and Understanding acknowledges the initiatives in both policies and practice of the Department of Education in respect to language instruction. The policies indicate our province's commitment to multiculturalism in a bilingual framework and are summarized as follows:

> Alberta Education supports the provision of opportunities for students who wish to acquire or maintain proficiency in French so that they may have access to instructional programs in that language.
>
> Alberta Education supports the provision of opportunities for students who wish to acquire or maintain languages other than English or French so that they may have access to instructional programs in those languages.
>
> Alberta Education will assist school boards in providing instructional programs for students who, having recently arrived in the province, require special assistance in learning English as a second language so that they can follow instruction in English.

In the area of non-official language instruction, Alberta is recognized as a leader in accommodating the aspirations of cultural and ethnic groups within the public school system. In September, 1974, a Ukrainian-English bilingual program was launched in Edmonton's public schools. Today, Edmonton public schools are unique in terms of the number of optional bilingual/immersion programs offered including French, Ukrainian, German, Hebrew, Arabic and Chinese.

> "Mutually increased awareness and appreciation are made possible for the bilingual/immersion program students and all-English program students as they learn and interact in the same school setting. Two of our elementary schools have three programs, i.e. French Immersion, all-English and Ukrainian Bilingual, existing harmoniously."
>
> Edmonton Public School Board

While endorsing the respect for diversity that such immersion programs show, the Committee is also mindful of the dangers of cultural isolation that could result if such programs are not backed up by policies and mechanisms to ensure shared experience.

During 1980-81, 5,627 students were enrolled in over 80 "Saturday schools", instructing in at least 20 languages. Almost one third of these schools were Ukrainian. These programs are administered by the Alberta Cultural Heritage Branch.

The policies of the Department have struck an important balance between the need to recognize our official languages and the importance of fostering and preserving the heritage languages of our citizens. The spirit and intent of these policies must be upheld by every school jurisdiction and it is vital that our ethnic, cultural and native communities are aware of the opportunities within the public education system to have language instruction.

CURRICULUM

The results of the Curriculum Audit Review Committee were reported in "Public Education", Section III of this report. To reiterate, over 90% of the approximately 3,600 resources reviewed in the audit were judged by the Audit Committee to be acceptable. The Committee identified specific problem areas which are summarized by the following statement:

> "The most common form of discrimination found was an inequitable use of male pronouns and male collective nouns. There are also specific examples of sexism. The most serious omission reported was the failure to recognize people with disabilities in any representative manner. Examples of discrimination related to age or religion were essentially non-existent. A very few books with examples of racial discrimination were found. In some cases, steps have already been taken to delist the books."
>
> "Public Education", Section III

The Committee feels that the results of the audit are a clear indication that the curriculum being used in our schools does not foster intolerance, prejudice or discrimination. The most serious challenge is that its omissions demonstrate the need to ensure the curriculum and learning resources reflect the cultural reality of our past, our present, and our future. There is a well-defined need for the curriculum and learning resources to promote tolerance, understanding and respect.

From an intercultural perspective, historical omissions present an incomplete and distorted view of the development of our province and country and contribute to myths and misconceptions about different races, religions and cultures.

> "We are pleased that multiculturalism is introduced at an early stage of education. However, we are disappointed with the scope and presentation of the subject matter as a whole. While the present curriculum is an improvement over the previous one, it failed to present any contributions of visible minorities towards Alberta's history and development. Of the eight early immigrants, none was of visible minority origin, despite the fact that Chinese Canadians have just celebrated our migration to

> Canada 125 years ago and that both the Chinese and Japanese people immigrated into Alberta in the early nineteen hundreds. We strongly feel that such an omission of historical facts has produced an incomplete and distorted view of the visible minorities to the students. It is not surprising, then, that students perceive that only 'White' people contributed to the development of this country and this province."
>
> Chinese Canadian Task Force of Greater Edmonton

It is important that consideration be given to the ways and means by which our curriculum can be expanded to recognize explicitly the contributions of minorities to Alberta's history and development.

The goal of an intercultural education can be reached only if the curriculum focuses on equipping children to live in a culturally diverse society. This means much more than exposing children to the food, song and dance of other cultures. It means exploring similarities and differences between value and belief systems and the opportunities to learn through shared experiences.

> "In the long run, schools can help change social attitudes toward racism if the schools are required to do so or are supported...by the dominant economic and political institutions....Two conditions are necessary: the institutional climate of schools should support the creation of a multicultural society and the curriculum should be designed, at least, to discourage racism."
>
> Matthew Zachariah, Faculty of Education
> University of Calgary

It is entirely possible to achieve an intercultural climate within the school which creates a learning environment that actively promotes tolerance, understanding and respect for human rights. The challenge lies in changing the focus of teaching and learning in the classroom. The need for an integrated approach was expressed by many Albertans who perceived that multiculturalism is not a course that can be taught in forty minutes which a student can pass or fail.

> "An integrated curriculum should be mandated, incorporating 'ethnic' content in language arts, social studies, fine arts (art, drama, music) and other suitable subject areas. Such studies will enhance and promote understanding and acceptance. Presently there is a tremendous lack of materials in the English/Language Arts curriculum that could relate to multiculturalism. The areas of art, music and drama must also be given a boost to bring out the cultural appeal of various minorities."
>
> Council of India Societies

To achieve an integrated, experiential approach is the ultimate goal of intercultural education and there are community resources and special initiatives undertaken by individuals and groups which show what a practical, feasible and worthwhile approach it is.

SPECIAL INITIATIVES

It would be impossible to recognize all the dedicated teachers and educators who have contributed to intercultural education but the Committee felt the following warranted special recognition to illustrate what can be accomplished by individuals, a group of teachers and an entire school.

SPEDS

The Society for the Prevention and Elimination of Discrimination and Stereotyping (SPEDS) was developed to help elementary school students understand the concepts of cultural stereotyping and discrimination. SPEDS provides students with the opportunity to examine human differences and similarities and then have first hand experience which exposes them to a variety of groups of people. Alaine Skoreyko introduced the program to Calgary and has been instrumental in developing materials as well as providing inservice training to fellow teachers. All of this has been accomplished on her own initiative, her own time, and at her own cost.

The objectives of the unit are for students to learn and retain the ideas that all people

1. are unique but with common needs;
2. have things they can and cannot do well;
3. have different attitudes, ideas, beliefs and values that are important to them;
4. have emotions and feelings and different ways of expressing them,

as well as an appreciation of

5. what prejudice is and how it affects them as well as others;
6. the difference between a prejudice and a dislike;
7. the relationship between not understanding differences and prejudice;
8. ideas about cultural and ethnic group differences and how these differences contribute to the enjoyment of the human family.

The objectives are achieved through a unique blend of firsthand experience, classroom activity and community involvement.

In an evaluation carried out by the University of Calgary, the SPEDS program was rated very effective in changing values positively at the age 10-11 level. In 1981, in recognition of the International Year of the Disabled, Alberta Education wrote and published a unit called SPEDS and the Disabled, but did not make it compulsory. Teachers may use it on an optional basis. It was prepared for use at the elementary level. The complete SPEDS program emphasizes the multicultural aspect of our differences. With the appreciation today among educators that multiculturalism and the rights of minorities can and should be taught together, there is still no plan at this date by Alberta Education to incorporate the concepts in one all-encompassing SPEDS program.

In 1984, the Alberta Red Cross and the Canadian Council of Christians and Jews provided funding for Cheryl Craig to write a comprehensive SPEDS unit, incorporating SPEDS and the Disabled, which focuses on how individual differences influence the way people treat each other.

CANA KIT COMMUNITY STUDIES

The Cana Kit Community Studies is an example of a different approach which is a national project for elementary schools across Canada

> "The emphasis throughout the entire teaching and learning processes is on people - Canadian people - who they are (or were), what they do, their history, ethnic origins, and all the interactions between and amongst groups to find out what makes a "community" work."
>
> Mrs. Thompson, Fort Park Elementary

This is a truly cooperative venture which is supported by local school boards, the provincial government, the federal government, parents and, of course, the teacher. It is up to the individual teacher if he or she will participate and the time, effort and energy the teacher contributes is a key factor in the success of the project. The underlying theme is to "foster positive attitudes toward all folk" and there is an attempt to build "positive attitudes - accepting attitudes - towards human characteristics, abilities and talents, that are commonly shared". The approach that is utilitized here is effective as it does not attempt to change poor attitudes but rather teach children to respect differences.

> "If personal biases can be identified as differences to be respected with no attached denigration of human dignity we can continue to value a common heritage and ideally build from that very solid foundation."
>
> Mrs. Thompson, Cana-Kit Community Studies

ALEX TAYLOR SCHOOL

The diversity of cultures found in the student population of Alex Taylor School in Edmonton was perceived as a resource to be developed rather than a problem to be overcome and the result is truly a tribute to the efforts of all concerned.

Under the strong leadership and guidance of Steve Ramsankar, principal, Alex Taylor School has evolved into a school that has totally embraced an intercultural approach to education.

The development of high self-esteem is a priority not only with students but with parents, and all school programs are designed to foster tolerance and understanding through interaction and sharing. With total community involvement and support, Alex Taylor School is more than just the neighborhood school, it is a centre of learning for the entire community.

We commend those teachers who have taken the initiative to introduce these enrichment programs and we urge others to at least explore the opportunitites these and other programs present for fostering tolerance and understanding in the classroom.

There is an opportunity for Alberta Education to encourage such individual initiatives and to ensure that the programs and resources that have been developed are accessible across the province. It is important that funding be allocated, after evaluation, which would offer recognition and financial initiatives to those who have invested their own personal resources in contributing to intercultural education.

COMMUNITY RESOURCES

It is important to stress that the school must not work in isolation and that there is, in fact, a wealth of resources in the community that administrators, teachers and students should be made aware of and utilize. Whether available through government agencies, service groups or community groups, the resources available can only serve to add new dimensions to the options available to teachers.

ALBERTA PEOPLE KIT

A major initiative in the field of multicultural education was recently announced by the Alberta Cultural Heritage Foundation. The Alberta People Kit is a multimedia cultural heritage awareness education kit developed primarily for upper elementary classes. Its purpose is to assist teachers and students to explore the different cultures, customs and traditions of Alberta's people. The Kit is being sold at a greatly reduced cost as the development and production costs were subsidized by the Alberta Cultural Heritage Foundation.

> "The Alberta People Kit uses a teaching unit framework that reflects the social inquiry process orientation of the Alberta social studies program. This self-contained kit provides a wide range of instructional materials, as well as carefully structured and sequenced plans for both 'teacher directed' and 'individualized' learning experiences. Each of the six learning centres is organized around a central theme or set of related cultural heritage concepts. Designed to allow students to work individually or in small groups, with a minimum of teacher direction, each learning centre offers a combination of basic activities of 'jobs' and additional enrichment or 'bonus' activities. Specific task assignments and explorations encourage students to pursue cognitive and affective objectives, to use different learning strategies, and to incorporate a variety of materials and ideas during the course of their research. However, the learning centre activities can be adapted to meet the particular needs and preferred teaching/learning styles of different teachers and students."

The Alberta People Kit is an example of the leadership shown in Alberta by government agencies and citizens. It is recognition that education in the classroom can only reinforce their continuing efforts in the community.

ALBERTA HUMAN RIGHTS COMMISSION

The Alberta Human Rights Commission has two legislative mandates - one to enforce the provisions of The Individual's Rights Protection Act and the other to design and conduct educational programs with the objective of eliminating discrimination.

The awareness that education is as important as enforcement is indicated by the following efforts in the educational field:

a) Education officers are based in Calgary and Edmonton and conduct workshops, visit schools, and speak to special interest groups.
b) A resource centre on racism which provides reference books, films and teaching aids is maintained in Edmonton.
c) In 1983, a province-wide advertising campaign aimed at combatting racism in Alberta was initiated.
d) All educational programs, services and materials are available to the public upon request with no fee charged.

The Committee heard from many who fully supported the current province wide program of the Alberta Human Rights Commission and also wanted the public education programs expanded. Target groups for educational programs are the workplace, educational institutions and special groups. In 1983/84, 43.7% of the workshops conducted by the Alberta Human Rights Commission were in the schools, with over 2,000 participants. Curriculum and resource material are available for all age groups and samples include:

a) "Buttonville" - a 28 minute film and teacher's guide is designed for both Division I and II students in either Social Studies or Language Arts. The objective of the film is to introduce children to the topic of human rights.

b) "Respecting Our Differences" - a curriculum unit designed for Grade 10 students which exposes students to the cognitive and affective aspects of prejudice and discrimination.

OTHER INITIATIVES

The resources in the community are limited only by the motivation and imagination of the concerned individuals and groups.

The goals of Red Cross Youth include increasing health and safety practices, human understanding and service to other young people. To help realize these goals, Red Cross Youth has developed instructional materials for teachers to use which are designed to meet the requirements of the Alberta curriculum as well as requiring little additional teacher preparation. In the 1982-83 school year, approximately 8,000 Alberta students in elementary and junior high have studied the materials. Red Cross Youth publishes a guide to the resources currently available and is currently developing plans to instigate an inter-agency conference for inservicing teachers with regard to existing instructional materials and methods for teaching tolerance and understanding.

The play "The New Canadian Kid" was written in response to a need to develop understanding of the experiences of immigrant children and was produced by Alberta Theatre Projects, a Calgary theatre company, in cooperation with social studies and drama teachers employed by the Calgary Board of Education.

The National Council of Jewish Women of Canada initiated and produced the "Learners' Box", the objective of which is to increase awareness of Judaism and the basic aspects of Jewish family life. Their motivation was to supply a learning resource to the classroom which will teach children of all faiths and ethnic backgrounds to work and play together in harmony and contribute to their intercultural understanding.

All of these initiatives are viable, effective programs working today in Alberta. The degree to which they are utilized in the classroom is entirely at the discretion of the local school jurisdiction, its administrators and teachers, as none are mandatory. The fact that these enrichment programs are available is a positive development in the field of intercultural education and the availability of these programs must continue to be communicated to all teachers.

INTERCULTURAL EDUCATION AND THE NEEDS OF IMMIGRANTS

The assistance provided to immigrants in becoming full participants in our culture is a good measure of our society's understanding and commitment to the principles of intercultural education.

Adjusting to a new culture is a challenging and difficult task even under the best of circumstances. Having to adjust in settings where other people do not understand the problems of learning new ways of living and a new language, or where the immigrant's linguistic and cultural differences are seen as inherently inferior, may undermine self esteem to the extent that successful adjustment is impossible.

Immigrants from different cultures have long been subjects of stereotyping and prejudice. Not being familiar with the local language and customs after they first arrive, they naturally have little facility with the local ways. In these initial stages, their awkwardness may become a source of ridicule and may be seen as an inherent characteristic of the person himself or the culture from which he came, rather than an early stage of learning. The Committee frequently heard that immigrant children are more likely to be "teased and picked-on" by other children.

Insensitivity is not confined to children. An employer from Lacombe told the Committee of the problems he observed when he and others in the district sponsored some refugee families from South East Asia. Amidst all of the problems of language and cultural adjustments, for which no one was quite prepared, the refugees were subjected to "harassment and ridicule". This lack of understanding was aggravated by a lack of effective support to assist the immigrants to understand the local ways.

> "Our observation was that most of the racial discrimination was due to unnecessary irritation. Even though all of the refugees attended English classes for three months, they had not learned enough English to be able to indentify ordinary hand tools....they did not learn anything about Canadian customs and habits. Our Canadian born employees had never learned anything about customs and habit of the Vietnamese, Chinese and Laotian culture to be able to understand anything about

193

> them...(We need courses) to teach all students in higher grades of elementary or junior high school about the cultures and habits of different countries, not as entertainment, but to teach them to respect and appreciate other cultures."
>
> Ben De Boon, Lacombe

Mr. De Boon's caution that learning about other cultures should not be simply "entertainment" may seem unnecessary at first, but it refers to a very real difficulty. There is a common tendency to see cultural differences in superficial terms, and this leads to unrealistic ideas about the role of culture in personal life.

> "Their (the immigrants') culture is more than dress, diet, dance, language and unusual customs. These are only observable aspects of culture that have a basis of values, attitudes, beliefs and traditions that direct all their activities."
>
> Glenda McCue, Lethbridge School District #51

Because culture is often seen simplistically, educators frequently do not appreciate the value of cultural diversity or the contribution immigrants can make.

> "Educational institutions rarely promote the advantages of cultural diversity and many ESL students never successfully participate in the mainstream of school life because of feelings of inferiority and not belonging because they have not received any positive acknowledgement of their cultural background."
>
> Glenda McCue, Lethbridge School District #51

When schools fail to appreciate the advantages of cultural diversity in the classroom, the consequences are serious. One is the self-protective withdrawal of many immigrants from active participation in the school, and the second is the missed opoortunity to learn from the personal experiences of the immigrant students.

Many opportunities for intercultural education are missed in the classroom because of an overly narrow view of the curriculum, and teaching personnel who have limited or no experience in inter-cultural communication. By taking advantage of ethnic diversity in the classroom, understanding replaces suspicion, and respect displaces prejudice.

To use an intercultural approach in the classroom, teachers need ongoing sensitization to the linguistic and cultural needs of students, and time and assistance to develop and implement programs. Students need to have sensitization experiences in order to appreciate the problems encountered in living in a different culture with a new language. They also need to be involved in cooperative learning experiences where all students contribute in some way to the group.

The Committee is very impressed by the effectiveness, sensitivity, and intercultural sophistication developed in many of the English as a Second Language (ESL) programs attached to local boards throughout the province. Many of these programs are on the cutting edge of development for intercultural education because of their need to focus on practical and effective ways to help people to learn and adapt to having two cultures and languages. The talented and dedicated people developing these programs tell us that they cannot meet existing demands and that the regular classroom programs are, on the whole, far from intercultural in nature. There is clearly much pioneering work to be done.

Adjusting to a new culture frequently places great strains on the family because of the differences in the way different generations adjust to the new culture. The children tend to learn the language and new customs more quickly because of their school experience and association with other children. Adjusting more slowly, perhaps with little contact outside their own cultural circle, the parents may feel that their children are abandoning their cultural heritage. Insensitivity by school authorities can only make matters worse.

English as a Second Language programs and practical "cultural survival" courses must be available to immigrant parents as well as students, and parents must be assisted in understanding their rights and responsibilities relative to the education of their children. The Committee commends the work being done by both the Calgary and Edmonton Immigrant Aid Societies in providing a variety of services for immigrant families in their regions and helping their local school jurisdictions to develop programs to meet more effectively the needs of immigrants.

Nowhere is the variety of humanity and circumstance more sharply focused than among our recent immigrant population, and nowhere is there a better opportunity to apply the principles of tolerance, understanding, and respect.

RECOMMENDATIONS

In consideration of the following:

Alberta is a multicultural society;

The role of education becomes paramount in teaching the skills and attitudes necessary for citizens to fully develop in a pluralistic society;

Our schools must be utilized as active, vital participants in fostering intercultural awareness, understanding and appreciation of diversity;

the Committee on Tolerance and understanding recommends:

1. THAT the Government of Alberta immediately prepare, adopt and implement an Intercultural Education Policy, the objectives being:

   a) To assist and encourage each student to develop and maintain confidence and a sense of self-esteem;
   b) To enable all children to appreciate cultural diversity and participate in exploring the opportunities it presents;
   c) To ensure the history and contemporary life of all cultures are adquately and accurately reflected and portrayed in the overall curriculum of the public schools;
   d) To encourage communications, cooperation, and consultation with parents and cultural groups to ensure their participation in the education system;
   e) To develop curricular resources and co-curricular programs which respond to the needs and aspirations of cultural groups in the community.

2. THAT the Government of Alberta review and update the Goals of Education and the Goals of Schooling to state explicitly its commitment to ensuring Alberta's children:

a) develop and retain a sense of personal identity by becoming acquainted with the historical roots of the community in which they live as well as maintaining a sense of continuity with the culture of their origin;
b) understand and appreciate the points of view of ethnic and cultural groups other than their own;
c) develop an understanding of such concepts as community, conflict, culture, and interdependence;
d) learn the social skills and attitudes upon which effective and responsible co-operation and participation depend.

3. THAT Alberta Education incorporate the following specific recommendations in the policies, programs and procedures of the Intercultural Education Policy:

a) THAT Alberta Education establish the Intercultural Education Development Fund to provide grants to individuals and groups such as those outlined in the Special Initiatives section of this report, for the development, dissemination and implementation of programs, resource units and materials which meet the criteria of supporting and enhancing intercultural education;

b) THAT Alberta Education continue its commendable initiatives in the area of language instruction and expand opportunities and programs for official, heritage and English as a Second Language instruction where financial and manpower resources permit;

c) THAT Alberta Education, in current and future development of learning resource selection, ensure that the cultural diversity of Alberta's ethnic groups is well represented;

d) THAT each school jurisdiction develop and adopt a policy on intercultural education and that this policy be reviewed and ratified by the Board of Trust[illegible] upon election to office;

e) THAT school boards formulate and implement an ongoing communications program to ensure the policy on intercultural education is communicated to all staff, students and parents;

f) THAT school boards develop and provide introductory and refresher professional development inservice programs for administrators, teachers and support staff with the specific objectives:

  i) to ensure an awareness of multiculturalism
  ii) to examine personal attitudes and increase knowledge and skills in intercultural education
  iii) to specifically equip teachers to apply knowledge to handling stereotyping, prejudice, discrimination, racism, ethnocentrism and bigotry in the classroom
  iv) to familiarize teachers with resources that are available thoughout the province;

g) THAT school boards utilize the educational services of the Alberta Human Rights Commission to build intercultural awareness and access anti-discrimination educational programs;

h) THAT school boards establish an advisory committee, with parent representation from cultural communities, with the objective of providing an informal mechanism to review requests for official, heritage or English as a Second Language instruction and identify opportunities to increase students' and parents' appreciation of language instruction in the schools;

i) THAT the Faculties of Education at Alberta's post-secondary institutions recognize and affirm their responsibility in the field of intercultural education by ensuring that students gain the knowledge, skills and practical training through their courses of study to equip them to use an intercultural approach;

j) THAT school boards offer tutorial sessions for immigrant students who request assistance in writing the Diploma Examinations;

k) THAT school boards expand English as Second Language courses to adequately meet demands at all grade levels, including adult education;

l) THAT the Committee on Tolerance and Understanding endorses Alberta Education's pilot program to develop English as a Second Language courses which, after the completion of an introductory course, high school students will be able to take as credit courses.

Section VII

STANDING COMMITTEE OF THE MEMBERS OF THE LEGISLATIVE ASSEMBLY ON TOLERANCE AND UNDERSTANDING

During the past eighteen months, the Committee on Tolerance and Understanding has assumed many roles and responsibilities in fulfilling its mandate.

In the course of our deliberations, we were asked to carry messages to the government, some philosophical, some congratulatory, some damning, some impatient, some urgent.

It is not possible to duplicate the emotion or intensity of these messages in a report of this nature.

One of the strongest impressions that has been left with the members of the Committee is the desire of Albertans to have the opportunity to express to legislators their viewpoints within the context of the subject of tolerance and understanding.

The public hearing process, the community tours and the ongoing public debate provided this opportunity for communications between the people of Alberta and its government which the Committee feels should and can continue.

The process must be continued with Members of the Legislative Assembly, as the contact point for Albertans to express their views, their hopes and their aspirations in the broad human area of tolerance and understanding.

The importance of building a tolerant and understanding society must assume a priority in the minds of politicians and the public at large. Direct lines of communication must be established on a regular formalized basis, so that the concerns of Albertans in this important area will be reflected in the policies, regulations, procedures and statutes that flow from the Legislative Assembly.

The Committee on Tolerance and Understanding recommends that the Government of Alberta establish a permanent Standing Committee of the Legislative Assembly on Tolerance and Understanding, to be chaired by the Premier and be composed of Members of the Legislative Assembly, including the Minister of Education, the Minister of Labour, and the Minister of Culture, with the mandate:

1. To establish ongoing communications, consultation and cooperation with individuals, groups and organizations throughout the province with respect to fostering tolerance and understanding in the home, school, workplace, and the community at large;

2. To review legislation and government programs to ensure that they keep pace with social change, including the values, beliefs, lifestyles and expectations of Albertans, and meet the criteria of fostering tolerance and understanding;

3. To direct government departments and agencies, through the appropriate Minister, to act if inequities, injustices or neglect are identified, and review and monitor progress in the area until the situation has been rectified;

4. To conduct public hearings on a regular basis throughout the province so that Albertans will have the opportunity to meet with elected representatives to discuss the wide range of issues that are inherent within the topic of tolerance, understanding and the enhancement of respect for others.

Section VIII

SUMMARY OF RECOMMENDATIONS

STANDING COMMITTEE OF THE MEMBERS OF THE LEGISLATIVE ASSEMBLY ON TOLERANCE AND UNDERSTANDING

The Committee on Tolerance and Understanding recommends that the Government of Alberta establish a permanent Standing Committee of the Legislative Assembly on Tolerance and Understanding, to be chaired by the Premier and be composed of Members of the Legislative Assembly, including the Minister of Education, the Minister of Labour, and the Minister of Culture, with the mandate:

1. To establish ongoing communications, consultation and cooperation with individuals, groups and organizations throughout the province with respect to fostering tolerance and understanding in the home, school, workplace, and the community at large;

2. To review legislation and government programs to ensure that they keep pace with social change, including the values, beliefs, lifestyles and expectations of Albertans, and meet the criteria of fostering tolerance and understanding;

3. To direct government departments and agencies, through the appropriate Minister, to act if inequities, injustices or neglect are identified, and review and monitor progress in the area until the situation has been rectified;

4. To conduct public hearings on a regular basis throughout the province so that Albertans will have the opportunity to meet with elected representatives to discuss the wide range of issues that are inherent within the topic of tolerance, understanding and the enhancement of respect for others.

"PROFESSIONALISM"

1. That the Minister of Education place an immediate priority on legislation that would ensure that teachers retain the responsibility for professional development and teacher welfare, while establishing their majority participation in a partnership with school trustees and Alberta Education, to maintain professional standards.

2. That the Alberta Teachers' Association and the Alberta School Trustees' Association place an immediate priority on reaching consensus with the Minister of Education in respect of the specific provisions of such legislation to be contained in a new Teaching Profession Act.

3. That the Minister of Education convene an open conference with representatives of the Alberta Teachers' Association and the Alberta School Trustees' Association in order to reach an acceptable consensus for a new Teaching Profession Act.

4. That the Minister of Education place on the agenda the conceptual model contained in this report for the purposes of initiating discussion and providing the basis for further debate.

PRINCIPLE #1 - "RESPECT FOR DIVERSITY"

1. That in respect to the Government of Alberta's Goals of Education and Schooling, a formal review mechanism be put into place to ensure that their relevancy and purpose remain current and that they are ratified by each session of the Legislative Assembly.

2. That Alberta Education develop and adopt a written statement of philosophy based upon the Goals of Education and Goals of Schooling, and ensure it is reviewed and ratified periodically.

3. That Alberta Education require from each school jurisdiction a written statement of philosophy and code of ethics to be reviewed and ratified by each Board of Trustees upon election to office.

4. That Alberta Education require that the Goals of Education and the Goals of Schooling be permanently on display in every school in the Province of Alberta.

PRINCIPLE #2 - "PARENTAL INVOLVEMENT"

1. That every school board should formulate, implement and communicate a policy designed to foster parental involvement with the schools. This policy should increase awareness and understanding of:

    a) parental rights and responsiblities
    b) details of the administrative structure including the responsibilities and duties of school trustees, superintendents and principals in the school jurisdiction
    c) role of Alberta Education in terms of support services and curriculum development
    d) policies and procedures relative to reporting parental concerns
    e) ways in which parents can become involved in the activities of the school

2. That every school jurisdiction should require that each school prepare a written philosophy in consultation with students, parents and/or guardians and community representatives. Subject to annual ratification the school philosophy would include:

    a) identification of opportunities for parents and/or guardians, grandparents, ethnic and cultural groups, special needs associations and other community resource groups to become part of a resource base for the local school
    b) establishment of a mechanism in each school by which any or all of the above groups can volunteer their services

c) preparation and implementation of a code of behaviour as agreed upon by representatives from the students, teachers and parents or guardians.

3. That Alberta Education compile a catalogue of all existing policies, procedures and programs that have been put in practice by local school jurisdictions to encourage parental involvement and that the catalogue be distributed to all school jurisdictions for resource purposes.

PRINCIPLE #3 - "RIGHT OF THE CHILD"

Philosophy and Focus

1. That the Alberta Teachers' Association review its code of ethics and standards of professional conduct and make changes which will identify the teacher's responsibility to the child as a teacher's highest priority.

2. That Alberta Education immediately establish a task force to examine the extent, impact, and consequences of sexism and stereotyping in the public school system and report directly to the Minister with its recommendations. Task force members to include representatives from the Alberta Trustees' Association, the Alberta Teachers' Association, parent groups and community organizations.

Exceptional Children

1. That Alberta Education, in implementing its Special Block Funding Plan, recognize that both the parent and the local school jurisdiction have rights and responsibilities with respect to the placement of a child in a particular school and, in the event of a disagreement, an appeals mechanism must be put in place.

2. That Alberta Education initiate a communications program to ensure parents and local school jurisdictions are aware of their rights, responsibilities and expectations of Alberta Education in respect to the Special Block Funding Plan.

3. That Alberta Education closely monitor the administration of the Special Block Funding Plan in all school jurisdictions to ensure it is being utilized only for the benefit of exceptional children.

4. That Alberta Education specifically designate the amount of funding available to a private school for placement of an exceptional child.

5. That local school jurisdictions establish a local appeal mechanism to resolve disputes between parents and school boards regarding the placement of an exceptional child.

6. That Alberta Education establish educational diagnostic centres, in cooperation with the Faculties of Education at Calgary, Edmonton and Lethbridge. The diagnostic centres to provide:

   a) the capability to diagnose children referred by local school boards
   b) recommendations regarding appropriate placement
   c) research centre to develop new technology and techniques
   d) a centre for training teachers in diagnostic techniques

7. That Alberta Education and local school jurisdictions recognize in official policies the advantages of mainstreaming and integrating exceptional children where appropriate and continue to increase the opportunities for mainstreaming and integrating where it is for the benefit of the child.

8. That the Alberta Teachers' Association expand its commendable programs and services which increase teacher awareness of the needs of exceptional children and assist teachers in identifying children with learning disabilities in the classroom.

9. That the Government of Alberta initiate a joint public awareness program through government departments and agencies to sensitize Albertans at home, school and the workplace to the needs and aspirations of physically and mentally disabled, blind, deaf and mentally ill Albertans.

"CURRICULUM AUDIT"

1. That the Program Development Division in Alberta Education review and refine the audit process and integrate the tolerance criteria and equal rights into one checklist. Subsequently, the process be incorporated into the curriculum branch's resource selection procedures for reviewing learning resources.

2. That the revised audit process and checklist be used in a re-audit of all resources originally rated problematic or unacceptable. Minority groups' representatives be consulted according to the problem area in question.

3. That unacceptable materials must be de-listed and immediately removed from all schools.

4. That alert notices be attached to all current stock of materials in the schools containing problematic sections.

5. That problematic curriculum documents be corrected by interim measures until the complete revised document is reprinted.

6. That acceptable curriculum documents that were flagged as containing minor problems have revisionary supplements appended until the complete revised document is reprinted.

7. That Alberta Education prepare and distribute a monograph to assist teachers in nurturing tolerance and understanding in the schools.

8. That information be provided to teachers for the use of problematic resources. The information should identify portions of the material to be avoided or provide alternate points of view to be presented if problem areas are to be included in lessons.

9. That Alberta Education develop a monograph for modifying the curriculum for disabled students who are taking regular programs, in

order to overcome the lack of representation of people with disabilities within current resource materials. The monograph should also include a sensitization program for non-disabled students.

10. That curriculum committees be made aware of the findings of the curriculum audit and be required to use the tolerance and understanding criteria in current and future curriculum development and learning resource selection procedures.

11. That Alberta Education convene a meeting of educators and publishers to acquaint them with the results of the curriculum audit review, and advise them of the incorporation of tolerance and understanding criteria in the ongoing review and selection process.

12. That local school boards incorporate the curriculum criteria for tolerance and understanding in their selection procedures utilized in their addition or substitution for instructional materials approved by Alberta Education.

13. That the Department of Education provide copies of an executive summary of the Curriculum Audit Report to all teachers, to assist them in the selection of their own materials and resources.

PRINCIPLE #4 - "THE MISSION OF EDUCATION"

1. That Alberta Education implement a principal certification program for all principals in Alberta schools.

2. That Alberta Education implement a superintendent certification program for all superintendents in Alberta schools.

3. That Alberta Education prepare and implement a policy statement with respect to the evaluation of principals and school superintendents.

4. That Alberta Education include in its review of the Secondary Program of Studies the feasibility of making social studies mandatory in Grades 11 and 12, in light of the need for students to have an ongoing awareness and understanding of social change and current events and the impact of these on the development of Alberta society.

PRINCIPLE #5 - "FLEXIBILITY AND STRENGTH OF PUBLIC SCHOOLS"

1. That public school boards be encouraged to provide or make arrangments for alternative programs in areas such as religion, comparative religion, language and culture if the demand is reasonable.

2. That Alberta Education monitor the school boards' development and implementation of the new school library policy and provide the resources to ensure all students in Alberta schools have access to an effective school library program.

PRINCIPLE #6 - "SHARED EXPERIENCES"

1. That all school jurisdictions initiate a comprehensive, system-wide plan to increase the opportunities for shared experiences, in the school and the community, including activities with staff and students at private schools.

2. That private schools develop a policy of encouraging shared experiences with public schools and identify opportunities to do so in cooperation with the local school jurisdiction.

3. That public school boards and private schools be eligible to share an additional 5% grant from Alberta Education for the development of inter-school liaison, and shared experiences involving cultural, recreational, sports programs and/or cost-sharing transportation programs.

PRIVATE EDUCATION

1. THAT there be one category of private schools recognized by the Province of Alberta, and that Alberta Education establish the category "Private Schools", which will receive funding from the Government of Alberta.

2. THAT the schools designated "Private Schools" be eligible to receive financing of 75% of the School Foundation Program Fund if the following criteria are met:

   a) employment of certified teachers
   b) use of curricula which has been evaluated and approved by Alberta Education;
   c) use of diploma examinations
   d) assumption of all costs over and above the 75% per student costs granted by this Province.

3. THAT public school boards and private schools be eligible to share an additional 5% grant from Alberta Education for the development of inter-school liaison, and shared experiences involving cultural, recreational, sports programs and/or cost-sharing transportation programs.

4. THAT Alberta Education identify ways and means by which private schools receive support for special education programs to meet the needs of disabled students.

5. THAT the Alberta Teachers' Association initiate and maintain efforts to encourage teachers in private schools to obtain associate memberships.

6. THAT Alberta Education develop ongoing review procedures to ensure that all curriculum materials being used by private schools in the Province of Alberta meet the same basic standards of tolerance, understanding and respect expected of materials used in the public system.

NATIVE EDUCATION

In consideration of the following conclusions:

1. The Native people of Alberta are still suffering from a legacy of intolerance and a lack of dignity and respect.

2. There are extra barriers to effective involvement in education for many Native parents.

3. Our society is failing to meet its obligation to ensure that Native children receive an education of no less than minimum acceptable standards.

4. Public education is failing Native students in its most basic mission, the instilling of self esteem.

5. To remain the prime vehicle by which Alberta meets its duty to its children, the public education system must be more forthcoming and adaptable in developing programs that meet the needs of Native students.

6. There is a danger that the increasing involvement by Natives in their own education may result in a growing isolationism of Native people.

the Committee on Tolerance and Understanding recommends:

1. THAT THE GOVERNMENT OF ALBERTA IMMEDIATELY PREPARE, ADOPT AND IMPLEMENT A NATIVE EDUCATION POLICY, THE OBJECTIVES OF THE POLICY BEING:

   a) To enable Native children to reach their full potential and achieve parity within the public education system;

   b) To ensure that Native culture, history and contemporary life are adequately and accurately reflected in the overall curriculum of the public schools;

c) To recognize that Native people are not a homogeneous grouping and that there is a need to preserve the languages, cultures and traditions of all tribal origins indigenous to Alberta;

d) To encourage the participation of Native people in the public education system;

e) To develop programs which are consistent with the aspirations of the Native community and meet the needs of students;

f) To support local initiatives in providing alternate programs to counteract the high dropout rate;

g) To encourage communications, cooperation and consultation among all federal, provincial and local authorities to ensure a coordinated effort to meet the needs of the Native community.

2. THAT ALBERTA EDUCATION
INCORPORATE THE FOLLOWING SPECIFIC RECOMMENDATIONS
IN THE POLICIES, PROGRAMS AND PROCEDURES
OF THE NATIVE EDUCATION POLICY OF THE
GOVERNMENT OF ALBERTA:

CURRICULUM

a) The development, coordination and incorporation of a comprehensive Native Studies Program into the existing Alberta Curriculum at all grade levels;

b) The commissioning by the Government of Alberta of a Native Learning Resources Series, as a supplement to the Heritage Fund Learning Resources Series. To be developed in coordination with the Native community and consist of texts, audiovisual material, literature and learning aids;

TEACHERS

c) The establishment by the Alberta Teachers' Association of a Native Education Specialist Council responsible for program and professional development in the field of Native Studies, which council shall be distinct from the existing Multicultural Education Council;

d) The certification of a post-secondary institution by the Departments of Advanced Education and Education, in consultation with the Native community, which will offer the following programs through outreach campuses located in Native communities, namely:

- a teacher training program for Native and non-Native students who wish to major in Native Studies (equivalent to the now defunct Morningstar program)
- para-professional training for students who want a career as Native counsellors, home-school liaison workers, Native language and culture specialists or teacher aides.

e) Instruct the Faculties of Education in all post-secondary institutions to offer a Bachelor of Education degree program with a major in Native studies;

f) Instruct the Faculties of Education in all post-secondary institutions to require all education students to enrol in an introductory course in Native Studies in order to earn a Bachelor of Education degree;

g) Cause the Government of Alberta to establish scholarships as part of the existing Heritage Fund scholarship program, for students who wish to obtain a Bachelor of Education degree majoring in Native Studies or pursue a para-professional career in Native education;

PARENTAL AND COMMUNITY INVOLVEMENT

h) Revise the School Act to remove any impediments to Indians being able to serve as trustees on school boards or have their concerns represented in an official capacity;

i) Encourage Local School Boards to increase involvement of Native parents through such initiatives such as Parent Advisory Councils, Home School Liaison programs, and specialized counselling services for students and parents;

PROGRAM DEVELOPMENT

j) Request Native organizations to undertake a leadership role and initiate a public awareness campaign to advise Native parents of their rights and responsibilities in regard to the education of their children and to identify ways and means for parents to become actively involved with their childrens' teachers, the school administrators and the political process in their local communities;

k) Develop Native language programs and support resources that can be utilized where demand warrants by local school jurisdictions to provide language options, bilingual/bicultural programs and heritage language programs and English-as-a-Second-Language programs for Native students;

l) Encourage and provide support to local school boards in designing and implementing programs for Native students in their jurisdictions, including the adaptation of regular and special education programs as well as creating alternative programs;

m) Ensure that Alberta Education and local school jurisdictions take into consideration the linguistic and cultural differences when testing Native students and that testing measures be developed which accommodate these differences;

n) Develop and adopt an official policy of supporting and funding the establishment of small secondary school programs in rural and remote communities, based on the principle that services be provided on the basis of need rather than numbers;

o) Consider the community school program in developing and implementing the "Small Secondary School Program" including provisions for the introduction of computers and television programming to complement the staff and resources available on location;

p) Incorporate in the education plan for remote areas the capability to utilize modern communications technology.

3. THAT THE GOVERNMENT OF ALBERTA INCORPORATE THE FOLLOWING RECOMMENDATIONS IN THE IMPLEMENTATION OF THE NATIVE EDUCATION POLICY:

a) That the Minister of Education convene a conference on Native Education to introduce the Native Education Policy to Native and educational leaders, build public awareness and signify to the Native community the Government's commitment to achieving the policy objectives;

b) That Alberta Education be charged with the responsibility of carrying out the Native Education Policy and that the Minister of Education encourage all school jurisdictions to uphold the policy objectives in their jurisdictions;

c) That Alberta Education establish a departmental structure to be responsible for the development, coordination and implementation of the Native Education Policy of the Government of Alberta;

d) That the Legislative Assembly of Alberta receive an annual report from the Minister of Education on the status of Native education in the Province.

INTERCULTURAL EDUCATION

In consideration of the following:

Alberta is a multicultural society;

The role of education becomes paramount in teaching the skills and attitudes necessary for citizens to fully develop in a pluralistic society;

Our schools must be utilized as active, vital participants in fostering intercultural awareness, understanding and appreciation of diversity;

the Committee on Tolerance and understanding recommends:

1. THAT the Government of Alberta immediately prepare, adopt and implement an Intercultural Education Policy, the objectives being:

   a) To assist and encourage each student to develop and maintain confidence and a sense of self-esteem;
   b) To enable all children to appreciate cultural diversity and participate in exploring the opportunities it presents;
   c) To ensure the history and contemporary life of all cultures are adquately and accurately reflected and portrayed in the overall curriculum of the public schools;
   d) To encourage communications, cooperation, and consultation with parents and cultural groups to ensure their participation in the education system;
   e) To develop curricular resources and co-curricular programs which respond to the needs and aspirations of cultural groups in the community.

2. THAT the Government of Alberta review and update the Goals of Education and the Goals of Schooling to state explicitly its commitment to ensuring Alberta's children:

   a) develop and retain a sense of personal identity by becoming acquainted with the historical roots of the community in which they live as well as maintaining a sense of continuity with the culture of their origin;
   b) understand and appreciate the points of view of ethnic and cultural groups other than their own;
   c) develop an understanding of such concepts as community, conflict, culture, and interdependence;
   d) learn the social skills and attitudes upon which effective and responsible co-operation and participation depend.

3. THAT Alberta Education incorporate the following specific recommendations in the policies, programs and procedures of the Intercultural Education Policy:

   a) THAT Alberta Education establish the Intercultural Education Development Fund to provide grants to individuals and groups such as those outlined in the Special Initiatives section of this report, for the development, dissemination and implementation of programs, resource units and materials which meet the criteria of supporting and enhancing intercultural education;

   b) THAT Alberta Education continue its commendable initiatives in the area of language instruction and expand opportunities and programs for official, heritage and English as a Second Language instruction where financial and manpower resources permit;

   c) THAT Alberta Education, in current and future development of learning resource selection, ensure that the cultural diversity of Alberta's ethnic groups is well represented;

d) THAT each school jurisdiction develop and adopt a policy on intercultural education and that this policy be reviewed and ratified by the Board of Trustees upon election to office;

e) THAT school boards formulate and implement an ongoing communications program to ensure the policy on intercultural education is communicated to all staff, students and parents;

f) THAT school boards develop and provide introductory and refresher professional development inservice programs for administrators, teachers and support staff with the specific objectives:

  i) to ensure an awareness of multiculturalism
  ii) to examine personal attitudes and increase knowledge and skills in intercultural education
  iii) to specifically equip teachers to apply knowledge to handling stereotyping, prejudice, discrimination, racism, ethnocentrism and bigotry in the classroom
  iv) to familiarize teachers with resources that are available thoughout the province;

g) THAT school boards utilize the educational services of the Alberta Human Rights Commission to build intercultural awareness and access anti-discrimination educational programs;

h) THAT school boards establish an advisory committee, with parent representation from cultural communities, with the objective of providing an informal mechanism to review requests for official, heritage or English as a Second Language instruction and identify opportunities to increase students' and parents' appreciation of language instruction in the schools;

i) THAT the Faculties of Education at Alberta's post-secondary institutions recognize and affirm their responsibility in the field of

219

intercultural education by ensuring that students gain the knowledge, skills and practical training through their courses of study to equip them to use an intercultural approach;

j) THAT school boards offer tutorial sessions for immigrant students who request assistance in writing the Diploma Examinations;

k) THAT school boards expand English as Second Language courses to adequately meet demands at all grade levels, including adult education;

l) THAT the Committee on Tolerance and Understanding endorses Alberta Education's pilot program to develop English as a Second Language courses which, after the completion of an introductory course, high school students will be able to take as credit courses.

Appendix "A"

List of Individuals and Organizations Who Made Submissions

Key:

PH — Public Hearing

WS — Written Submission

OS — Oral Submission

Tour — Visited by Committee Members on Tour

R — Reaction to Discussion Paper(s)

Name of Organization or individual	Region	Location	Communication	Date
A.T.A., Edmonton Separate Teacher's Local	Edmonton	Edmonton	Tour - R	2/21/84
A.T.A., Health and Physical Education Council	Southern	Lethbridge	PH - WS	1/19/84
A.T.A., Learning Resources Council	Edmonton	Edmonton	PH - WS	2/22/84
Acme Christian Academy	Southern	Acme	WS - R	6/11/84
Action for Bright Children, Calgary Society	Calgary	Calgary	WS	2/29/84
Ahmadiyya Muslim Assoc.	Calgary	Calgary	PH - WS	10/28/83
Alberta Assoc. for Bright Children	Edmonton	Edmonton	PH - WS	2/24/84
Alberta Assoc. for Children and Adults with L. D.	Edmonton	Edmonton	PH - WS - R	2/20/84
Alberta Assoc. for Multicultural Education	Calgary	Calgary	PH - WS	10/24/83
Alberta Assoc. for the Deaf	Edmonton	Edmonton	PH - WS	2/20/84
Alberta Assoc. for the Mentally Handicapped	Edmonton	Edmonton	WS	3/16/84
Alberta Assoc. of Evangelical Schools	Edmonton	Edmonton	PH - WS	2/22/84
Alberta Catholic School Trustees Assoc.	Edmonton	Edmonton	PH - WS	2/21/84
Alberta Christian Legal Fellowship	Edmonton	Edmonton	R	10/04/84
Alberta Comm. of Consumer Groups of Disabled Persons	Edmonton	Edmonton	PH - WS	2/20/84
Alberta Cultural Heritage Council	Edmonton	Edmonton	WS	10/22/83
Alberta Cultural Heritage Council	Edmonton	Edmonton	WS	4/18/84
Alberta Cultural Heritage Council	Edmonton	Edmonton	WS	4/18/84
Alberta Cultural Heritage Foundation	Calgary	Edmonton	PH - WS	10/22/83
Alberta Cultural Society for the Deaf	Edmonton	Edmonton	PH - WS	2/22/84
Alberta Federation of Home and School Assoc.	Edmonton	Edmonton	PH - WS	2/23/84
Alberta Federation of Metis Settlements	Edmonton	Edmonton	PH - WS - R	2/23/84
Alberta Federation of Women United for Families	Central	Elnora	WS	9/12/83
Alberta Federation of Women United for Families	Southern	Acme	WS	3/07/84
Alberta Habitat Demonstration Project	Northern	St. Paul	PH - WS	11/03/83
Alberta Hospital	Edmonton	Edmonton	Tour	2/20/84
Alberta Human Rights and Civil Liberties Assoc.	Edmonton	Edmonton	PH - WS	2/24/84
Alberta Multilingual Media Assoc.	Edmonton	Edmonton	PH - WS	2/24/84
Alberta School Trustee Assoc.	Edmonton	Edmonton	PH - OS	2/23/84
Alberta Teachers Assoc. Local #1	Southern	Medicine Hat	Tour	1/17/84
Alberta Teachers Assoc., Edmonton Public Local	Edmonton	Edmonton	PH - WS	2/21/84
Alberta Teachers Assoc., Public & Separate Locals	Southern	Lethbridge	Tour	1/17/84
Alberta Teachers Assoc.,Public and Separate Locs.	Calgary	Calgary	Tour - WS	10/28/83
Alberta Teachers' Association	Edmonton	Red Deer	PH - WS - R	11/21/83
Alberta Union of Provincial Employees	Edmonton	Edmonton	PH - WS - R	2/23/84
Alberta Vocational Centre - Students	Northern	Lac La Biche	Tour	11/02/83
Alberta Vocational Centre, Ted Langford	Northern	Lac La Biche	Tour - PH	11/02/83
Allen, Mrs.			R	10/10/84

BEST COPY

Name of Organization or individual	Region	Location	Communication	Date
Breitkreuz, Elmer A.	Edmonton	Edmonton	R	10/09/84
Brewster, Eva	Southern	Coutts	WS	1/18/84
Brooks School Division #2092	Southern	Brooks	PH - WS	1/16/84
Browning, Cameron			R	6/20/84
Bryce, R., Faculty of Education, U. of Regina	Sask.	Regina	R	7/23/84
Buchignani, Dr. Norman	Southern	Lethbridge	PH - WS	1/19/84
Busaan, Wilma	Central	Blackfalds	WS	
Calgary Academy and Edmonton Academy	Calgary	Calgary	WS	8/20/84
Calgary Board of Education	Calgary	Calgary	PH - WS	10/27/83
Calgary Board of Education, Teacher-Librarians	Calgary	Calgary	WS	5/17/84
Calgary Catholic Board of Education	Calgary	Edmonton	PH - WS - R	2/20/84
Calgary Christian School	Calgary	Calgary	PH - WS	10/25/83
Calgary Coalition on Race Relations	Calgary	Calgary	PH - WS	10/26/83
Calgary Immigrant Aid Society	Calgary	Calgary	WS	1/24/84
Calgary Jewish Centre	Calgary	Calgary	PH - WS	10/27/83
Calgary Jewish Community Council	Calgary	Calgary	PH - WS	10/27/83
Calgary Native Friendship Centre	Calgary	Calgary	Tour	10/25/83
Calgary Police Force Race Relations Unit	Calgary	Calgary	PH - WS - Tour	10/25/83
Calgary Status of Women Action Committee	Calgary	Calgary	PH - WS	10/25/83
Calgary Urban Indian Youth	Calgary	Calgary	PH - WS	10/24/83
Calliou, George, Calgary Chamber of Commerce	Calgary	Calgary	PH - WS	10/26/83
Campbell, L.	Edmonton	Edmonton	Tour	2/23/84
Camrose Lutheran College	Central	Camrose	R	6/07/84
Canadian Arab Friendship Assoc.	Edmonton	Edmonton	PH - WS	2/22/84
Canadian Citizens Rights Commission	Calgary	Calgary	WS	11/25/83
Canadian Esperanto Assoc, Alta. Branch	Edmonton	Edmonton	PH - WS	2/21/84
Canadian Islamic Centre	Edmonton	Edmonton	R	5/31/84
Canadian Mental Health Assoc.	Edmonton	Edmonton	PH - WS -R	2/20/84
Canadian Union College, Malcom Graham	Central	Red Deer	PH - OS	11/21/83
Carder, Mrs. James	Ontario	Cottam	R	10/09/84
Cardinal, T.; Favel, C.; Bretton, S.; Saddle Lk. Trib. Admin.	Northern	St. Paul	PH - WS	11/03/83
Cardston School Division, Grant Matkin	Southern	Cardston	Tour - OS	1/19/84
Caritas High School	Edmonton	Edmonton	PH - WS	2/24/84
Carlyle, Sandra	Northern	Peace River	PH - OS	11/01/83
Carritt, A.; Smith, W.; Dougall, Dr. A.; Schultz, L.	Central	Eckville	PH - WS	11/21/83
Caslan Metis Settlement	Northern	Caslan	Tour	11/02/83
Catholic Social Services (Immigration and Settlement)	Edmonton	Edmonton	WS	3/15/84
Cava, Roberta	Edmonton	Edmonton	WS	9/30/83

BEST COPY

Name of Organization or individual	Region	Location	Communication	Date
Allore, Fred	Southern	Medicine Hat	PH - OS	1/17/84
Almburg, Diana and David	Northern	Czar	WS	11/27/83
Alternative High School	Calgary	Calgary	PH - WS	10/25/83
Amerongen, Gerard	Edmonton	Edmonton	WS	1/26/84
Ammann, Paul	Edmonton	Sherwood Park	WS	2/13/84
Andercon, Richard	Northern	Grande Centre	WS	
Anderson, Sandra M.	Calgary	Calgary	WS - R	11/07/83
Angevine, Robert	Calgary	Calgary	PH - WS	10/27/83
Anglican Church, Rt. Rev. E. Kent Clark	Edmonton	Edmonton	PH - WS	2/24/84
Aoki, T., Dept. of Secondary Education, U. of A.	Edmonton	Edmonton	WS	2/23/84
Ariss, Pastor R., Son Rise Christian School	Central	Condor	R	
Arthur, Nathene	Northern	Ft. Assiniboine	R	7/09/84
Ashmount Elementary School	Northern	Ashmount	Tour - WS	11/03/83
Assoc. Canadienne-Francaise de l'Alberta	Edmonton	Edmonton	PH - WS	2/20/84
Assoc. Canadienne-Francaise de l'Alberta/Bonnyville	Northern	Bonnyville	Tour - WS	11/03/83
Assoc. Canadienne-Francaise de l'Alberta/St. Paul	Northern	St. Paul	PH - WS	11/03/83
Assoc. for Behaviour Disordered Children	Edmonton	Edmonton	PH - WS	2/21/84
Assoc. for English German Bilingual Education	Edmonton	Edmonton	WS	8/18/83
Assoc. for People with Special Needs, Peace River	Northern	Peace River	PH - WS	11/01/83
Assoc. for the Mentally Retarded, Liz Sharpe	Northern	Lloydminster	PH - OS	11/04/83
Assoc. of Independent Schools and Colleges	Edmonton	Edmonton	PH - WS - R	2/21/84
Bacchus, Dr. M.K.	Edmonton	Edmonton	PH - WS	2/23/84
Bain, Bruce, Dept. of Educational Psychology, U. of A.	Edmonton	Edmonton	WS	2/24/84
Barker, Roy	Calgary	Calgary	WS	11/25/83
Basu, Robin	Calgary	Calgary	R	5/25/84
Battig, A.	Northern	DeBolt	WS	10/25/83
Battig, Paul	Northern	DeBolt	WS	
Bell, Dale	Central	Rockyford	WS	1/25/84
Bergen, John, Dept. of Educational Admin., U. of A.	Edmonton	Edmonton	R	10/01/84
Bezanson School	Northern	Bezanson	Tour	10/31/83
Blackfoot Reserve Tribal Administration	Calgary	Gleichen	Tour	10/24/83
Blackman, Frieda	Northern	Grande Centre	WS	
Bleile, David	Northern	Bezanson	WS	
Blood Band Tribal Administration	Southern	Cardston	Tour	1/19/84
Boberg, Alice, Native Education Committee, U. of C.	Calgary	Calgary	R	11/27/84
Bonanza Parent Teachers' Communications Group	Northern	Bonanza	WS	1/31/84
Bonnyville Native Friendship Centre	Northern	Bonnyville	Tour	11/03/83
Boston, W.S.H.	Calgary	Canmore	WS	8/16/83

Name of Organization or individual	Region	Location	Communication	Date
Creation Science Association of Alberta	Edmonton	Lacombe	WS	5/07/84
Cultural Heritage Branch, Alberta Culture	Edmonton	Edmonton	PH - WS	2/22/84
Cychmistruk, Ernie, Director of Education	Northern	Lloyd., Sask.	PH - OS	11/04/83
Dawe Centre	Central	Red Deer	Tour - WS	11/21/83
de Boon, Ben and Dorothy	Central	Red Deer	PH - WS	11/21/83
Dean of Education, University of Alberta	Edmonton	Edmonton	Tour	2/23/84
DeFaveri, Ivan, University of Alberta	Edmonton	Edmonton	PH - WS	2/22/84
Dept. of Education Policy on Controversial Issues	Edmonton	Edmonton	WS	5/09/84
Dept. of Indian and Native Affairs	Edmonton	Edmonton	Tour	2/24/84
Desjarlais, Kathy	Calgary	Calgary	WS	
Devries, Mr. & Mrs. J.	Edmonton	Edmonton	R	5/06/84
Dhanani, H. & Nimjl, A.	Calgary	Calgary	PH - OS	10/27/83
Dhol, Surinder	Calgary	Calgary	PH - OS	10/25/83
Douglas, V.	Edmonton	Edmonton	Tour	2/23/84
Downey, Jack	Calgary	Calgary	PH - OS	10/26/83
Drumheller Composite High School	Southern	Drumheller	Tour	1/16/84
Drumheller Valley School Division #62	Southern	Drumheller	PH - OS	1/16/84
Dunn, J.F.	Calgary	Calgary	WS	10/07/83
Dusang, Trent	Southern	Medicine Hat	WS	
East Central Alberta Catholic Schools	Northern	Lloydminster	PH - OS	11/04/83
East Smokey School Division #54	Northern	Grande Prairie	PH - OS	10/31/83
Eberley, R.N.	Central	Red Deer	PH - WS	11/21/83
Ecclesia Gnostica Catholica	Edmonton	Edmonton	PH - WS	2/21/84
Ecole Mallaig Community School, County of St. Paul #19	Northern	St. Paul	PH - WS	11/03/83
Edmonton Catholic School Board	Edmonton	Edmonton	PH - WS	2/22/84
Edmonton Christian High School	Edmonton	Edmonton	PH - WS - Tour	2/22/84
Edmonton Christian High, Students	Edmonton	Edmonton	PH - WS	2/23/84
Edmonton City Police, Race Relations Unit	Edmonton	Edmonton	Tour	2/23/84
Edmonton Hebrew School	Edmonton	Edmonton	PH - WS	2/20/84
Edmonton Immigrant Services Assoc.	Edmonton	Edmonton	PH - WS	2/21/84
Edmonton Multicultural Society	Edmonton	Edmonton	WS	9/01/83
Edmonton Police Dept., Chief Robert Lunney	Edmonton	Edmonton	PH - WS	2/24/84
Edmonton Public School Board	Edmonton	Edmonton	PH - WS - Tour	2/20/84
Edmonton Public School Board Trustees	Edmonton	Edmonton	Tour	2/20/84
Edmonton Race Relations Council	Edmonton	Edmonton	PH - WS	2/22/84
Edmonton Separate School Board Trustees	Edmonton	Edmonton	Tour	2/22/84
Edmonton Talmud Torah Society	Edmonton	Edmonton	Tour	2/22/84
Elder, Sandra	Edmonton	Sherwood Park	PH - WS	2/21/84

Name of Organization or individual	Region	Location	Communication	Date
Cebuliak, Jim	Edmonton	Edmonton	WS	4/04/84
Centennial Montessori School	Edmonton	Edmonton	Tour	2/20/84
Central Alberta Christian Education Society	Central	Red Deer	WS - R	2/13/84
Central Alberta Indo-Canadian Assoc.	Central	Red Deer	PH - WS	11/21/83
Central Alta. Assoc. for Children and Adults with L.D.	Central	Red Deer	PH - WS	11/21/83
Central and East European Studies Soc. of Alta.	Edmonton	Edmonton	PH - WS	2/20/84
Central Elementary School, George Campbell	Central	Red Deer	PH - WS	11/21/83
Chatenay, H.	Calgary	Sundre	WS	11/25/83
Child Development School	Northern	Grande Prairie	Tour	10/31/83
Chinese Canadian Task Force of Edmonton	Edmonton	Edmonton	PH - WS	2/21/84
Chinese National League	Calgary	Calgary	PH - OS - R	10/25/83
Chisan, B., Child Advocate	Calgary	Calgary	WS	10/28/83
Christian Defence League of Canada	Calgary	Calgary	PH - WS	10/27/83
Christian Defense League of Canada	Central	Red Deer	PH - WS	11/21/83
Chumir, Sheldon	Calgary	Calgary	PH - OS	10/24/83
Citizen's Resource Centre of Southwestern Alta.	Southern	Lethbridge	WS	1/20/84
Citizens for Public Justice	Calgary	Calgary	PH - WS - R	10/24/83
City of Calgary Equal Opportunities Program	Calgary	Calgary	WS - Tour	10/25/83
Claydon, Betty	Northern	Grande Prairie	PH - OS	10/31/83
Clearview Hutterite Colony	Southern	Clearview	Tour	1/16/84
Cockle, Loraine	Calgary	Calgary	OS	12/15/83
Committee on Native Education, U. of C.	Calgary	Calgary	PH - WS	10/28/83
Community Service and Race Relations Units, City Police	Calgary	Calgary	PH - WS	10/28/83
Council of India Societies of Edmonton	Edmonton	Edmonton	PH - WS	2/21/84
County of Barrhead #11	Northern	Barrhead	WS - R	11/16/83
County of Grande Prairie #1	Northern	Grande Prairie	PH - WS	10/31/83
County of Lacombe #14	Central	Red Deer	PH - WS - R	11/21/83
County of Lethbridge #26	Southern	Lethbridge	WS	1/31/84
County of Minburn #27, Board of Education	Northern	Vegreville	PH - WS	11/03/83
County of Mountain View, Board of Education	Central	Didsbury	R	8/08/84
County of Newell #4, Bruce Decoux	Southern	Brooks	Tour - OS	1/06/84
County of Parkland #31	Edmonton	Edmonton	PH - WS	2/21/84
County of Ponoka #3	Central	Red Deer	PH - OS	11/21/83
County of Thorhild #7	Northern	Thorhild	WS	11/02/83
County of Vermilion River #24	Northern	Lloydminster	PH - WS	11/04/83
Covenant Community Training Centre	Edmonton	Edmonton	PH - WS - Tour	2/22/84
Cowper, Norman	Calgary	Sydney, B.C.	WS	4/04/84
Creation Science Assoc. of Alberta	Edmonton	Lacombe	WS	4/19/84

Name of Organization or individual	Region	Location	Communication	Date
Havelock, John	Calgary	Calgary	R	7/25/84
Hegarty, Moira	Calgary	Calgary	OS	12/15/83
Heinsburg School, County of St. Paul #19	Northern	St. Paul	PH - WS	11/03/83
Heritage Christian School	Calgary	Calgary	PH - OS	10/24/83
Hill Crest Christian College	Southern	Medicine Hat	Tour	1/17/84
Hohol, Valerie	Northern	Two Hills	R	
Hope Christian School	Southern	Champion	R	6/07/84
Hopkins, Ellen	Northern	St. Paul	PH - WS	11/03/83
Horizon School	Central	Olds	PH - WS - Tour - R	11/15/83
Hunter, Ross	Calgary	Calgary	OS	12/15/83
Hutterian Brethern	Southern	Lethbridge	PH - WS	1/19/84
Hutterite Teachers	Southern	Magrath	Tour	1/17/84
Ian Bazeljette School	Calgary	Calgary	Tour	10/21/83
Iddings, Allen	Northern	Foxcreek	R	11/01/84
Immanuel Christian School	Southern	Lethbridge	PH - WS - Tour	1/19/84
India Canada Association	Calgary	Calgary	PH - OS	10/27/83
Indian Assoc. of Alberta	Edmonton	Edmonton	PH - WS	2/24/84
Indian Band School	Northern	Beaverlake	Tour	11/02/83
Janzen, Eric	Northern	Grande Prairie	R	5/08/84
Jasper School Dist. #3063	Edmonton	Jasper	WS	11/25/83
Jesse, Ken, Supt. Red Deer Public School Dist. #104	Calgary	Red Deer	PH - WS	10/26/83
Jewish Federation of Edmonton (Edmtn. Jewish Relat)	Edmonton	Edmonton	PH - WS	2/20/84
Johnsen, Richard	Edmonton	Edmonton	WS	
Jones, Clara	Northern	Lloydminster	PH - OS	11/04/83
Joshee, Krishan	Edmonton	Edmonton	WS	4/04/84
Joynt, Cliff	Calgary	Calgary	PH - WS - R	10/25/83
Kahanoff, Al	Calgary	Calgary	OS	12/15/83
Kalia, Prem	Northern		WS	11/04/83
Kasperski, Mr.	Southern	Lethbridge	PH - OS	1/19/84
Keyano College, Counselling Dept.	Northern	Ft. McMurray	Tour - WS	11/02/83
Keyano College, Dean Wood	Northern	Ft. McMurray	Tour - WS	11/02/83
Keyano College, T.R. Walter, Chairman, Academics	Northern	Ft. McMurrary	R	10/05/84
Ki Mamow Atoskanow	Edmonton	Hinton	PH - WS	1/21/84
Kikino Metis Settlement	Northern	Kikino	Tour	11/02/83
King's College	Edmonton	Edmonton	Tour	2/20/84
Kipohataw School	Edmonton	Alexander Res.	Tour	2/21/84
Kitaskinaw School	Edmonton	Enoch Reserve	Tour	4/13/84
Koinonia Christian School	Southern	Cremona	WS	4/01/84

2

BEST COPY

Name of Organization or individual	Region	Location	Communication	Date
Ellingson, Cori	Northern	Bonanza	WS	2/04/84
Evelyn Unger School	Edmonton	Edmonton	Tour	2/22/84
Faculty of Education, U. of A.	Edmonton	Edmonton	WS	2/16/84
Faculty of Education, University of Calgary	Calgary	Calgary	PH - WS	10/26/83
Fairview School Division #50	Northern	Grande Prairie	PH - WS	10/31/83
Fairview Separate School Board	Northern	Grande Prairie	PH - OS	10/31/83
Falkenberg, Aaron	Edmonton	Sherwood Park	WS	
Family Life & Sex Education Team, C.B.E.	Calgary	Calgary	PH - WS	10/25/83
Fazil, Mohammad	Calgary	Calgary	WS	
Fisher, A.D., U. of A.	Edmonton	Edmonton	R	11/27/84
Fitch, Margaret	Calgary	Calgary	PH - WS	10/26/83
Flewwelling, Hazel	Central	Red Deer	PH - WS	11/21/83
Flewwelling, Morris T.	Central	Red Deer	WS	12/12/83
Fort Park Elementary School	Edmonton	Ft. Sask.	PH - WS	2/21/84
Four Band Education	Central	Hobbema	R	11/27/84
Friesen, John	Calgary	Calgary	WS - R	12/01/83
Ft. McMurray Catholic Separate School Dist. #32	Northern	Ft. McMurray	PH - WS	11/02/83
Ft. McMurray Public School Dist. #2833	Northern	Ft. McMurray	PH - WS	11/02/83
Gateway Assoc. for the Mentally Handicapped	Edmonton	Edmonton	PH - WS	2/23/84
Gelmon, Cory	Calgary	Calgary	PH - WS	10/27/83
German Canadian Assoc.	Edmonton	Edmonton	PH - WS	2/21/84
Germans from Russian Heritage Society	Calgary	Calgary	WS	10/19/83
Getty, Wayne, Olds College	Central	Olds	WS	11/15/83
Ghitter, Jacqueline	Calgary	Calgary	WS	3/24/84
Gibeau, Phil, A.S.T.A Exec. Council	Calgary	Calgary	OS - WS	11/20/83
Glen Avon Separate School Dist. #5	Northern	St. Paul	PH - WS - Tour	11/03/83
Goerg, R.	Central	Grimshaw	WS	
Goldford, Leah	Edmonton	Edmonton	WS	1/03/84
Gorman, Dr. Ruth	Calgary	Calgary	WS	10/13/83
Gothard, Dora	Calgary	Nanton	WS	10/17/83
Graham, Martin L.	Edmonton	Edmonton	WS	
Grande Prairie Catholic School Dist. #28	Northern	Grande Prairie	PH - WS	10/31/83
Grande Prairie Native Friendship Centre	Northern	Grande Prairie	Tour	10/31/83
Gray, James	Edmonton	Edmonton	WS	
Groves, David R.	Calgary	Calgary	R	6/24/84
Hadassah-Wizo	Edmonton	Edmonton	PH - WS	2/24/84
Haddon, Susan	Central	Olds	PH - OS	11/15/83
Hattersley, Martin	Edmonton	Edmonton	PH - WS - R	2/22/84

234

235

Name of Organization or individual	Region	Location	Communication	Date
Matheson, Don	Edmonton	Edmonton	PH - WS	2/23/84
McArthur, Dave, Regional Economic Development	Northern	Lac La Biche	Tour - PH	11/02/83
McCarthy, John	Edmonton	Edmonton	WS	12/13/83
McDonald, Pat	Northern	Grande Prairie	Tour	10/31/83
McDonald, Skip	Southern	Medicine Hat	PH - OS	1/17/84
McNeill, John, D.E.P.A., Faculty of Education, U. of C.	Calgary	Calgary	R	10/22/84
Medicine Hat Christian School	Southern	Medicine Hat	Tour	1/17/84
Medicine Hat Christian School Society	Southern	Medicine Hat	PH - WS	1/17/84
Medicine Hat Public Schools District #76	Southern	Medicine Hat	PH - WS	1/17/84
Menno Simons School	Northern	Cleardale	Tour	11/01/83
Mennonite Central Committee	Edmonton	Edmonton	PH - WS	2/22/84
Metis Association of Alberta	Edmonton	Edmonton	Tour - WS - R	2/24/84
Metis Society, Bea Major	Northern	Lloydminster	PH - OS	11/04/83
Meyer, Jack L.	Calgary	Calgary	R	7/11/84
Milne, Laurie	Southern	Medicine Hat	WS	10/31/83
Mol, Adrianus	Northern	Athabasca	WS	12/01/83
Moll, Dale	Edmonton	Leduc	R	5/31/84
Molotsky, Charlene	Calgary	Calgary	WS	2/26/84
Monard, Bill	Calgary	Gleichen	WS	
Mount Rundle School Division	Calgary	Canmore	Tour - WS	10/25/83
Mountain View County Schools	Central	Olds	PH - WS	11/15/83
Mueller, Reinhard	Edmonton	Edmonton	PH - WS	2/20/84
Munroe, Scott, Red Deer College	Central	Red Deer	WS	3/08/84
National Black Coalition of Canada, Edmonton Chpt.	Edmonton	Edmonton	PH - WS	2/22/84
National Council of Jewish Women	Calgary	Calgary	Tour - WS	10/27/83
Native Counselling Services	Northern	Peace River	PH - OS	11/01/83
Native Counselling Services	Southern	Lethbridge	Tour	1/18/84
Native Counselling Services of Alta., C. Cunningham	Edmonton	Edmonton	PH - WS	2/24/84
Native Outreach	Northern	Ft. McMurray	Tour	11/02/83
Native Student Services, University of Calgary	Calgary	Calgary	PH - WS - R	10/26/83
Native Urban Affairs Committee	Calgary	Calgary	WS - R	6/26/84
Navratil, Dixie (group of concerned parents)	Northern	Ft. McMurray	PH - OS	11/02/83
Neaman, Evelyn	B.C.	Vancouver	R	11/18/84
Nechi Institute, Maggie Hodgson	Edmonton	Edmonton	PH - WS	2/23/84
Newmann, Seymour	Edmonton	Edmonton	PH - OS	2/23/84
Nish, Barbara & Robert	Southern	Lethbridge	Tour	1/18/84
Nistawoyou Assoc. Friendship Centre	Northern	Ft. McMurray	PH - OS	11/02/83
Noel, Winnifred	Edmonton	Edmonton	WS	4/12/84

Name of Organization or individual	Region	Location	Communication	Date
Korevecki, Tom	Northern	Peace River	WS - R	10/13/83
Lac La Biche High School Students	Northern	Lac La Biche	Tour	11/02/83
Lac La Biche School Division #51, E.L. Deutscher	Northern	Lac La Biche	Tour - PH	11/02/83
Lac La Biche Town Meeting	Northern	Lac La Biche	PH	11/02/83
Lacombe Christian School Society	Edmonton	Lacombe	PH - WS	2/23/84
Lakeland College, Program Development, G. Polansky	Northern	St. Paul	PH - WS	11/03/83
Lakeland College, West Region	Northern	St. Paul	Tour - WS	11/03/83
Lakeland Public School Dist. #5460	Northern	Bonnyville	Tour - OS	3/19/84
Lakeland R.C.Separate School Dist.#150	Northern	Bonnyville	Tour - WS	11/03/83
Leach, Pastor G., Hope Lutheran Church	Calgary	Calgary	R	8/22/84
League for Human Rights of B'nai Brith	Calgary	Toronto	PH - WS	10/24/83
Lebanese Association	Northern	Lac La Biche	Tour	11/02/83
Lefaivre, Paula	Central	Red Deer	PH - WS	11/21/83
Lesbian Mother's Defence Fund	Calgary	Calgary	PH - WS	10/26/83
Lethbridge Council for Social Integration, R. Richards	Southern	Lethbridge	PH - OS	1/19/84
Lethbridge School Dist.#51, Dr. Barnsley	Southern	Lethbridge	Tour - WS	10/18/84
Lethbridge School Dist.#51, G. McCue	Southern	Lethbridge	PH - WS	1/19/84
Lethbridge School Dist.#51, J. Foster	Southern	Lethbridge	PH - WS	1/19/84
Lethbridge School Dist.#51, J. Heavy Shields	Southern	Lethbridge	PH - WS	1/19/84
Lethbridge School Dist.#51, K. Smith	Southern	Lethbridge	PH - WS	1/19/84
Lethbridge School Dist.#51, R. Elzinga	Southern	Lethbridge	PH - WS	1/19/84
Lethbridge School Dist.#51, R. Plaxton	Southern	Lethbridge	PH - OS	1/19/84
Levinson, Ralph	Central	Olds	PH - WS	11/15/83
Lipsit, Dorothy	Central	Olds	PH - WS - R	11/15/83
Lloydminster Open House - Community Reps.	Northern	Lloydminster	Tour	11/04/83
LLoydminster Public School System, Supt. Jones	Northern	Lloydminster	PH - OS	11/04/83
Logos Chief Crowfoot Parent Council	Calgary	Calgary	WS	2/27/84
Logos Christian School	Calgary	Calgary	Tour - WS	10/28/83
Lorincz, L.	Calgary	Calgary	PH - OS	10/26/83
Love, Bill	Calgary	Calgary	WS	3/07/84
Macdonald, E.W.N.	Southern	Medicine Hat	R	5/29/84
Macleod, Lash	Edmonton	Edmonton	WS	10/21/83
MacWhirter, David	Calgary	Calgary	WS	2/06/84
Mahon, Bruce and Barbara			R	7/03/84
Mann, Sandy	Calgary	Calgary	WS	
Martin, Jack	Calgary	Calgary	WS - R	4/12/84
Martin, Sherry	Edmonton	Edmonton	WS	12/28/83
Mascherin, Shirley	Calgary	Calgary	WS	10/26/83

Name of Organization or individual	Region	Location	Communication	Date
Red Deer Assoc. for the Mentally Handicapped	Central	Red Deer	PH - OS	11/21/83
Red Deer Public School Dist. #104	Central	Red Deer	PH - WS	11/21/83
Rhine, R.L.	Edmonton	Edmonton	WS	
Rocky Native Friendship Centre	Central	Red Deer	PH - OS	11/21/83
Rutherford, Ettie	Calgary	Calgary	PH - OS	10/27/83
Ryan, Murray D.	Edmonton	Leduc	R	6/15/84
S.P.E.D.S. program - Brentwood School	Calgary	Calgary	Tour - WS	10/28/83
Saba, Sonia	Calgary	Calgary	WS	
Sacred Circle Project, Edmonton Public Schools	Edmonton	Edmonton	WS	4/04/84
Saddle Lake Counselling Services	Northern	St. Paul	PH - WS	11/03/83
Sagitawa Friendship Centre	Northern	Peace River	Tour	11/01/83
Sandeman, Eric	Calgary	Calgary	PH - WS	10/26/83
Saunders, Leonard	Calgary	Penticton, B.C.	WS	9/26/83
Savage, John	Northern	Grande Paririe	WS - R	
Schacter, Ruth & Sims, Andrew	Edmonton	Edmonton	PH - WS	2/21/84
Shaw, Maureen	Calgary	Bragg Creek	WS	4/01/84
Shaw, Maureen	Calgary	Bragg Creek	WS	4/01/84
Shuler Stuijfzand, Laura	Calgary	Calgary	WS	
Sikh Society	Calgary	Calgary	PH - WS	10/26/83
Skoreyko, Alaine	Calgary	Calgary	WS - R	9/06/83
Smith, Donald, Department of History, U. of C.	Calgary	Calgary	R	7/27/84
Snip, Mr. and Mrs. G.	Southern	Lethbridge	WS	1/20/84
Snyder, Dale L.	Edmonton	Edmonton	WS	
Social Studies 30 Class	Northern	St. Paul	PH - WS	11/04/83
Society for Promotion of Christian Education	Edmonton	Neerlandia	PH - WS	2/23/84
Sonier, Conrad	Calgary	Calgary	PH - OS	10/25/83
Souffrance, Dolores	Calgary	Calgary	WS	10/17/83
Spirit River School Division #47	Northern	Spirit River	Tour	11/01/83
Sreenivasan, Dr.	Calgary	Calgary	PH - WS	10/27/83
St. Joseph's Jr./Sr. High School	Northern	Grande Prairie	Tour	10/31/83
St. Mary's School, G. Renyk	Southern	Lethbridge	PH - WS - Tour	1/19/84
St. Paul Community Services	Northern	St. Paul	Tour	11/03/83
St. Paul Cultural Centre	Northern	St. Paul	Tour	11/03/83
St. Paul Elementary Community School	Northern	St. Paul	PH - WS	11/03/83
St. Paul Regional High School, Dist. #1	Northern	St. Paul	PH - WS - Tour	11/03/83
St. Paul School Dist. #2228	Northern	St. Paul	PH - WS - Tour	11/03/83
St. Paul Town Meeting, Community Representatives	Northern	St. Paul	Tour	11/03/83
Stanway, Dale	Calgary	Calgary	WS	4/02/84

BEST COPY

Name of Organization or individual	Region	Location	Communication	Date
North Peace Separate Schools	Northern	Peace River	PH - OS	11/01/83
Northern Alberta Development Council - Staff	Northern	Peace River	Tour - R	11/01/83
Northland School Division #61	Northern	Peace River	PH - OS	11/01/83
Notdorft, I.	Edmonton	Sherwood Park	WS	2/27/84
Notre Dame Jr. High School Grade 7-3 Class	Northern	Bonnyville	WS	11/02/83
Nyberg, Glenda R.	Calgary	Calgary	WS	9/29/83
O'Brien, Michael	Central	Red Deer	R	6/08/84
O.B. Hutterite Colony	Northern	Lloydminster	Tour	11/04/83
Ogden Jr. High School	Calgary	Calgary	Tour	10/27/83
Okeymaw, Wilson and Olsen, Judy	Central	Ferintosh	WS	12/01/84
Old Sun Community College	Southern	Gleichen	WS	10/24/83
Olds College, Dan Cornish	Central	Olds	PH - OS	11/15/83
Olds College, Expanded Opportunities Program	Central	Olds	PH - WS	11/15/83
Orman, Doreen	Calgary	Calgary	WS	
Ostrosky, Roger	Northern	Peace River	PH - WS	11/01/83
Othen, J.E.	Calgary	Calgary	PH - WS	10/27/83
Paithowski, Joe	Calgary	Calgary	WS	9/07/83
Paskuski, Mrs.	Southern	Lethbridge	PH - OS	1/19/84
Peace River School Division #10	Northern	Peace River	PH - WS - R	11/01/83
Peigan Band Tribal Administration	Southern	Brockett	Tour	1/18/84
Penner, Jake Glenn	Central	Didsbury	R	11/13/84
Petersen, Edwyn	Central	Olds	R	10/20/84
Peterson, Kirby	Northern	Bonanza	WS	2/08/84
Phi Delta Kappa, Red Deer	Edmonton	Red Deer	PH - WS - R	2/22/84
Piepenburg, Roy	Edmonton	Edmonton	WS	3/17/84
Pillwax, Cora Weber - Calling Lake	Northern	Peace River	PH - OS	11/01/83
Pincher Creek School Division #29	Southern	Pincher Creek	Tour - WS	1/18/84
Plains Indian Cultural Survival School	Calgary	Calgary	Tour - WS	10/24/83
Plotkin, Harvey	Calgary	Calgary	WS	7/26/83
Podlog, Susan	Calgary	Calgary	PH - WS	10/25/83
Prairie Bible Institute	Central	Three Hills	R	11/27/84
Prairie Council of the Ukranian Comm. in Alta.	Edmonton	Edmonton	PH - WS	2/20/84
Prairie Link, Mr. Bhatia	Edmonton	Edmonton	PH - OS	2/22/84
Radomsky, Ron	Calgary	Calgary	OS	12/15/83
Rapp, Cedric	Edmonton	Edmonton	WS	12/26/83
Rathke, Paul	Northern	Grande Prairie	R	5/09/84
Red Cross Youth	Calgary	Calgary	PH - WS	10/24/83
Red Deer and Dist. Museum & Archives	Central	Red Deer	PH - WS	11/21/83

Name of Organization or individual	Region	Location	Communication	Date
Willow Creek School Division #28	Southern	Claresholm	R	11/30/84
Windsor, Gail	Calgary	Calgary	OS	12/15/83
Winnifred Stewart School	Edmonton	Edmonton	Tour	2/22/84
Wolitjki, Al	Northern	Grande Prairie	WS	
Wolitski, Lorlie	Northern	Grande Prairie	WS	
York, Vicki, Spirit River School Division	Northern	Spirit River	WS	11/01/83
Youngstown Home and School Assoc.	Southern	Youngstown	WS	3/19/84
YWCA Calgary	Edmonton	Calgary	PH - WS	2/24/84

BEST COPY

Name of Organization or individual	Region	Location	Communication	Date
Starland School Division #30	Southern	Drumheller	PH - OS	1/16/84
Stettler School Dist. #1475	Central	Red Deer	PH - WS - R	11/21/83
Stockden, Eric	Calgary	Calgary	WS	1/27/84
Strathcona Christian Academy	Edmonton	Edmonton	PH - WS	2/20/84
Strathcona-Tweedsmuir School	Calgary	Okotoks	R	8/29/84
Students' Union of Alberta, University of Alberta	Edmonton	Edmonton	PH - WS	2/23/84
Swift, W.H.	Edmonton	Edmonton	R	11/26/84
Taber School Division, Len Ross	Southern	Lethbridge	PH - OS	1/19/84
Tadich, Alex	Calgary	Calgary	PH - OS	10/28/83
Taylor, Ethel	Central	Red Deer	PH - WS	11/21/83
Taylor, Trish	Northern	Grande Prairie	WS	10/31/83
Teacher-Librarians, Calgary Board of Education	Calgary	Calgary	WS	5/17/84
Teachers, Wetaskiwin School District #264	Central	Wetaskiwin	R	10/26/84
The New Canadian Kid, Play	Calgary	Calgary	Tour - WS	10/26/83
Thiessen, Dr. Elmer J.	Southern	Medicine Hat	PH - WS - R	1/17/84
Thomas, Nadene	Edmonton	Edmonton	PH - WS	2/23/84
Tingle, Anne	Calgary	Calgary	WS - R	11/07/83
Unisphere Cross Cultural Learner Centre	Southern	Medicine Hat	PH - WS - Tour	1/17/84
Unitarian Church of Edmonton	Edmonton	Edmonton	PH - WS	2/24/84
University of Lethbridge, Dept. of Native Studies	Southern	Lethbridge	PH - WS	1/19/84
University of Lethbridge, Dr. Ernest G. Mardon	Southern	Lethbridge	WS	
University of Lethbridge, Faculty of Education	Southern	Lethbridge	Tour - WS	1/19/84
Urion, Dr.C.	Edmonton	Edmonton	Tour - R	2/23/84
Vaness, Dr. Allison	Calgary	Calgary	PH - WS	10/27/83
Verdant Valley Hutterite Colony, Rev. Wipf	Southern	Drumheller	PH - WS	1/16/84
Verigin, Michael M.	Southern	Cowley	WS	10/31/83
Wadsworth, Paulette	Northern	St. Paul	WS	11/03/83
Waldorf School Assoc. of Alberta	Edmonton	Edmonton	PH - WS	2/23/84
Walker, Mrs.	Edmonton	Sherwood Park	PH - OS	2/23/84
Walton, Geraldine A.	Southern	Cardston	WS	1/19/84
Walton, Jack	Central	Red Deer	PH - OS	11/21/83
Warren, Bill	Southern	Lethbridge	WS	1/24/84
Wells, Lilli-Ann	Central	Olds	WS	
Wenger, John	Calgary	Calgary	OS	12/15/83
White Rock Christian Fellowship & Academy	B.C.	White Rock	R	10/09/84
White Russian Settlement	Northern	Plamondon	Tour	11/01/83
Wickins, Mary	Northern	Cold Lake	WS	
Wiebe, Cornie	Central	Linden	R	7/18/84

APPENDIX "B"

SHARE YOUR VIEWPOINT -- Brochure Questions

Share your Viewpoint by completing this questionnaire!

Intolerance and prejudice are age-old problems needing new solutions. We have much to learn and we can only do it together. The Committee would like to hear from you. Please send us your ideas and if you would like the committee to contact you, include your name and address. Use separate sheet if necessary.

1. What causes of prejudice are you aware of in Alberta society?

2. Have you personally experienced or seen any prejudice and if so please give an example?

3. In your opinion what is the best way to develop tolerance, understanding and a respect for others?

4. What activities in schools would you point to as good examples of efforts to develop tolerance, understanding and a respect for others?

5. What learning experiences beyond school, through your community, religious centre, clubs, family, television or newspapers would you point to as good examples of effort to develop tolerance, understanding and a respect for others?

OPTIONAL

Name

Address

Town/City

Telephone

Postal Code

Do not complete the name and address information unless you would like the Committee to contact you.